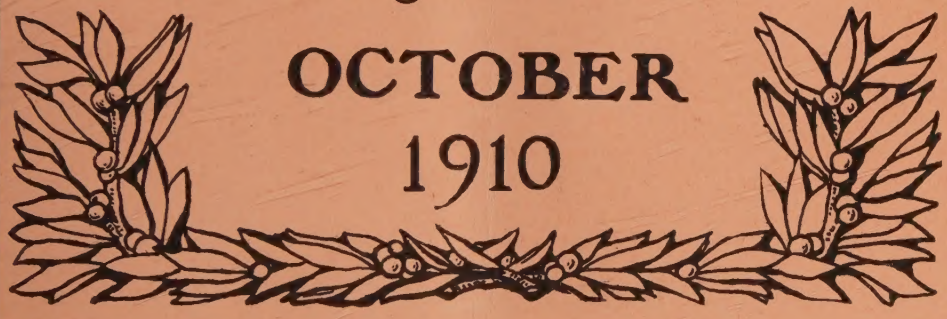
THE UNITARIAN ADVANCE

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

"Speak unto this people that they go forward"



OCTOBER 1910

ONE DOLLAR A YEAR

SINGLE COPIES TEN CENTS

ISSUED FROM THE NEW YORK UNITARIAN HEADQUARTERS. 104 EAST TWENTIETH STREET NEW YORK. THE FIRST DAY OF EACH MONTH

OUR NATIONAL SOCIETIES

With headquarters in the building of the **American Unitarian Association, 25 Beacon Street, Boston, Mass.**

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association

Founded in 1825.

The chief missionary organization of the Unitarian churches of America It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

Address contributions to the *Treasurer*, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. William I. Lawrance.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C. McMurdie.

National Alliance of Unitarian Women

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the *Clerk*, Miss Florence Everett.

Address contributions to the *Treasurer*, Mrs. Lucia Clapp Noyes, 11 St. John St., Jamaica Plain, Mass

Young People's Religious Union

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to Miss Grace R Torr.

Address contributions to the *Treasurer*, Mr. O Arthur McMurdie.

National League of Unitarian Laymen

Organized in 1909

Promotes the organization of Men's Clubs in Unitarian churches, to bring about an increasing participation by our laymen, not only in the local work of their church, but also in the denomination at large: and to extend the activities of the church to the advancement of the social, civic, moral, and religious interests of the community.

Honorary President, Hon. William H. Taft.

President, Prof. William H. Carruth, Kansas University, Lawrence, Kas.

Secretary and Treasurer, Cyril H. Burdett, 135 Broadway, New York.

Proctor Academy

ANDOVER, N. H.

A Unitarian School for both sexes. Healthfully located in the foothills of the White Mountains. Separate Dormitories. New Buildings. Preparatory and Business Courses. Certificate privileges. Social culture. Gymnasium. Ten Acre Athletic Field. $250 a year—no extras. For catalogue address,

THEODORE PARKER FARR, A. M.
Principal.

Hackley School

TARRYTOWN, N. Y.

Rev. SAMUEL A. ELIOT, D. D., Pres. of Trustees

Fall Term Opens September 21

For Catalogue address

WALTER B. GAGE, Headmaster

THE

Meadville Theological School

(Established 1844)

MEADVILLE, PA.

Trains men and women for a liberal and progressive ministry. For catalogue address the president,

F. C. SOUTHWORTH.

Free Reading

Unitarian sermons sent free on application to Miss ELLEN A. CALL, 35 Sumner St., Lawrence, Mass.

The Unitarian Advance

GEORGE H. BADGER, Editor

ASSOCIATE EDITORS: JOHN HAYNES HOLMES, CHARLES WESLEY CASSON, HENRY WILDER FOOTE, EDGAR SWAN WIERS, FREDERICK ROBERTSON GRIFFIN, ALSON HAVEN ROBINSON.

Contents for October, 1910

Editorials		39
The Better Samaritan		41
The Hymns of Frederic L. Hosmer	Henry Wilder Foote	43
Monarchs of the Garden (A Poem)	Mary E. Merrill	46
The Duty of the Modern Church	Forbes Kinghorn	46
Religion	Rev. James G. Townsend, D. D.	47
The Unitarian Pilgrimage to Berlin, II	Rev. Maxwell Savage	48
My Fate (A Sonnet)	G. Redfield Colborn	51
The Wood Thrush		51
Symposium: "What Shall the Fellowship of Social Justice Do?"		52
Isles of Shoals	A. A. B.	58
The Modern Church and Social Justice	Conducted by Rev. John Haynes Holmes	59
Our Readers' Exchange		62
The Social Service Commission		63
Amongst Ministers		63
The Missionary Spirit	Conducted by Rev. Charles W. Casson	64
A Colorado Sunset	A. Judson Rich	65
New York Letter	Edgar Swan Wiers	66
New England Letter	Alson H. Robinson	67
New Books		67

Contributing Editors: Rev. Thomas R. Slicer, of New York; Rev. Jabez T. Sunderland, of Hartford, Conn; Pres. Franklin C. Southworth, of Meadville, Pa.; Rev. Thomas Van Ness, of Boston; Rev. Wilson M. Backus, of Minneapolis, Minn.

Subscription Price, One Dollar. Send remittance by check or money order, made payable to **THE UNITARIAN ADVANCE, 104 East Twentieth Street, New York.**

Published by **THE UNITARIAN ADVANCE ASSOCIATION:** GEORGE H. BADGER, President and Treasurer; EDGAR S. WIERS, Secretary.

Application for entry as second class matter at the New York Post Office pending.

New York Unitarian Headquarters, 104 East Twentieth Street, New York

AN APPEAL

For the Recruiting of Our Ministry

I WISH to point out to our Unitarian churches a way by which they can aid in stimulating the supply of well trained candidates for their pulpits. Every year young men seek admission to our Divinity Schools who have received inadequate preliminary education, and who cannot afford to go to college. Often they are youths of promise, who are really anxious to enter our ministry. Our Divinity Schools are confronted by the alternative of shutting out these men whom our churches need, or of lowering their own standards of scholarships to fit the capacities of untrained and immature minds. Such an alternative ought not to be forced upon them, for we cannot afford either to lose a single promising man for our work, or to lower the intellectual standards of our ministry. We have scholarships for promising youths after they have once entered our schools, but we have no fund upon which we can draw for the benefit of these youths who need more education before they enter upon their theological studies. The solution of the difficulity lies in the creation of a loan fund to enable youths of the type in question to obtain the desired preliminary training. Money for such a fund should be advanced to students in the form of a loan, adequately guaranteed to be repaid at the end of a specified period, it being left to the discretion of the trustees of the fund to cancel the obligation where circumstances warrant such a course. No pledge of entering our ministry should be exacted from the recipients of loans,—though usually the loans would be made only to youths who seriously intended to serve our churches, and who seemed worth educating,—for no form of compulsion should be put upon anyone actually to enter the ministry, if he finds himself disqualified therefor. There would be no real loss in such cases; the youth would have his education, and the repayment of the loan would be duly required.

Are there not men and women in our churches who are sufficiently interested to contribute to the formation of such a fund, or to put into the hands of the American Unitarian Association small sums to be used as occasion arises? At the present moment I know of two youths who desire to enter our ministry but who are handicapped by insufficient training. Each ought to have two or three years at college; neither has the necessary money. The effectiveness of their service would be greatly increased if they could be loaned enough money to secure the desired enrichment of their intellectual life. Surely it is not too much to ask that the Association should be put in a position adequately to deal with such cases.

HENRY WILDER FOOTE
Secretary Department of Education
American Unitarian Association.

The Unitarian Advance

Formerly The Unitarian. Established 1906. *Old Number, Vol. V, No.* 10.

VOLUME I (*NEW SERIES*) OCTOBER, 1910 NUMBER 2

NEW YORK is a monstrous big city. It comes next to being the biggest city in the world, and is absolutely the biggest on this vast American continent. Recent census returns bring delightful surprise as to its progress in the glorious achievement of bigness; nearly five million being the bulk of its portentous numerosity. "Every citizen of New York should feel a thrill of pride before this record," exclaims one of the metropolitan newspapers, exultantly.

———o———

WHY? What is there about mere bigness to make a city proud? It is the one point of superiority that a hog has over a nightingale, which does not appeal much to a chastened imagination. New York is not big because it is more righteous, or because it leads in the arts of civic progress, or because it is more cultured and refined, or even because it is more industrially enterprising. Its bigness is its accident of destiny; and in many ways its growing embarrassment. The people of New York have on their hands the biggest problem of municipal administration the world has ever known; they are beset with the vastest moral and civic responsibility for civilization; they have the challenge of the most tremendous demand for decency and good order under most baffling conditions. And this involves huge opportunities for its churches and its educational institutions, its organizations for philanthropy and social justice, to put to test their noble ideals and principles, and make good for the things they stand for. The measure of a great city's right to be proud lies exclusively in its achievements triumphant over the problems of its bigness—that is all.

———o———

AT any rate, New York is a mightily interesting city to be busy in: there is no question as to that. And in the face of its size it has not as much cause for shame as many outsiders sometimes think. At any rate, in this city tremendously handicapped by its mass of undigested foreign population, and its woeful tradition of political corruption, and its dazzling temptations for administrative plunder, a Mayor Gaynor is possible; and that is really a vaster achievement of progress than a population of over four millions. New York is not a stronghold for Unitarianism, we sometimes lament. We may not be proud of the fact that the ratio of our increase in Unitarian churches or Unitarian constituents does not exactly correspond with the growth in population. But we take honest pride in the disproportionate influence which our Unitarian clergymen and laymen have always exerted in local civic affairs, to mould public opinion, and to lead in actual achievement. It is a splendid story. Is there danger of this becoming more a glory of the past than of the present and future? That were a good thing to think about.

———o———

THE personal equation of Theodore Roosevelt is very bewildering to very many people. Others think they find it very simple, with a rather low estimate of his character resulting. At any rate he is forceful, unhackneyed, and dramatically interesting. And no lover of civic virtue should fail to rejoice in the very Rooseveltian manner of his recent rebuke to political corruption conveyed in his dealing with a certain United States senator, in Chicago. Perhaps all that the ex-President has done in the past is not precisely consistent with this act; possibly the motive behind it mingled some factors not absolutely altruistic; it is conceivable that the manner of the doing of it might have been nicer. But the thing that was done was tremendously useful. The greatest crime to be perpetrated against the institutions of pure democracy and social

order is that form of treason which this resolute man so picturesquely and effectively rebuked, and war waged against its dominance, just now, is the chief responsibility of every true citizen. Dr. Crothers once said with fine discrimination, that Roosevelt is one of the great preachers of our time. Of late the reproach is often brought against him that he deals over-much with brilliant platitudes and glittering generalities. Well, here was something that was not a platitude; and the pointedness of its specific application has interesting suggestiveness to some other preachers.

———o———

WE begin, this month, a new Department to be known as "The Missionary Spirit"; conducted by the Rev. Charles W. Casson, who is well known to all Unitarians through his able conduct of "The Paragraph Pulpit," having its range all over the country, and for his efficient service as Secretary of Publicity for the American Unitarian Association. We believe that Mr. Casson is right in his conviction that we Unitarians need the dynamic of the missionary spirit in our religion, to make it more effective; and that above all things else we Unitarians do need more religion! Missionary zest does not indeed imply the ardor of controversy; and the sort of religion we are most in need of should not necessarily be over-conscious of its differences from that of other communions. But it has the deep significance of an impulse peculiar to its circumstance, and a certain glory of distinction which it is our high responsibility not to miss. Because the religious motive with us cannot be one of petty personal salvation, but is one tingling with an eagerness of social responsibility, all the more should its soul be eagerly, intensely, passionately personal,—ardent and kindling: in superb sense missionary, because religious at all.

———o———

IT is a wholesome sign of the times," says Dr. Dole in *The Coming Religion*, "that fewer candidates for the ministry offer themselves. It is likely that a growing economic pressure will act largely to reduce the number of paid ministers." This is a startling statement, when its full significance is realized, even though the writer adds: "There will be, we suspect, an increase of such voluntary and disinterested service of the church as has usually been cheerfully offered at those times whenever religion has been a matter of vital and growing interest among men."

Is it true that in the growing complexity of social institutions the demand for the specialized leader in religious thought and spiritual ministry will decrease, and that the things which the selectively trained clergy for many centuries have deemed important enough to make a life's consecration are to become but the diffused concern of average men and women incidental to their other interests in life? Those actively engaged in the work of the churches realize that the pressing demand of that work is for *more ministers*. In our own denomination we are especially embarrassed, just now, by the lack of "the right sort of men," (a significant phrase!), to carry on the necessary work of our denominational enterprise. This does not mean that the *quality* of our recruits fails. On the whole the young men now entering our ministry average high in ability and consecration. But the quantity has woefully decreased. Why?

———o———

THERE are at least two reasons. The task which the average church sets before "the right sort of young man"—its appeal to his conscience, and moral imagination, its challenge to spiritual chivalry—is not keen enough to attract the men who would naturally come to a cause of rallying enthusiasm. This is a potent reason; though the fault may lie chiefly with the passing generation of ministers, themselves. The second reason is, or seems to be, that the people who sit in the pews do not want the "right sort of men" eagerly enough to pay the price. That is a brutal way of expressing it, but is it not the unescapable truth? As Dr. Dole hints, it is a matter of a growing economic pressure. The shrinkage of salaries in recent years has been discouraging; and so long as the modern church is not insistent on "clerical celibacy," the issue of the standard of living will remain a compelling factor. This issue is in a sense two-edged. There are some clergymen who make it easy for average laymen to feel that the work of the church is not very important, or worth

paying much money to support. But there are men, on the other hand, doing more to add to the wealth of the community than many "captains of industry," giving more to the world to make life worth while, than money standards could ever measure, who are scandalously under-paid by well-to-do congregations—because so few men estimate the share of the burden which belongs to themselves, to make the ministry of the Church of God efficient to the last degree of possible productiveness, by paying the costs of that efficiency.

———o———

PRESIDENT ELIOT of the American Unitarian Association is to be congratulated on the exceptional group of men whom he has enlisted for service in "The Unitarian Commission on the Church and the Social Question." One thing is very noticeable, however. There are only two clergymen in the list, and only one actively engaged in a parish ministry—the mover of the resolution calling this commission into existence, and a young man not three years out of theological school. This might seem a defect. Since this commission is appointed to consider the relations of the church to the problem of social justice it would seem that the view-point of the specialized church worker and leader ought to be distinctly represented. Unitarians however should be the last people to take it for granted that the official clergy are the only adequate exponents of the church point-of-view, and amongst the distinguished men named for this commission there is a significant number of laymen, who, though wearing no "Rev." or "D. D." to their titles are yet intimately related to the actual interests of our churches and well understand the inherent responsibilities, limitations and peculiar functions which the organized church has to meet. The great day for Unitarianism shall indeed arrive when the strength of its vital enlistment and the intelligent direction of its affairs shall lie with its lay-people; for then not less, but more, shall its appointed preachers realize the opportunities of their prophetship.

———o———

—The problem of modern preaching has been defined as consisting in the difficulty of telling the truth without scaring your grandmother.—GEORGE HODGES.

THE BETTER SAMARITAN

THE Good Samaritan has for centuries been the Christian world's ideal of the real neighbor and the truly religious man. The story told by Jesus to make clear his meaning has come up to us from the past as a perpetually luminous illustration of our duty to the oppressed. And we have rightly and effectively given this illustration form and color in many a church window, to direct and inspire the worshipper to acts of similar comradely charity.

In all ages it will be the religious duty of man to assist his fallen brother. To bind up the wounds of the injured, to gently lift the man who has been stricken down by some cruel foe, to provide food and lodging for the poor and helpless, to be a brother to the beaten, will always be the task and duty of every man who calls himself Christian. "Charity never faileth" to command us.

The spirit of the Good Samaritan is fully alive in the social life of to-day. There are never lacking the hand to help or the voice to cheer. Altruism is alive and dominant to-day. No case of want or distress given publicity lacks generous support. The heart of humanity is tender.

Moreover, scores of benevolent institutions are doing on a large and systematic scale what until very recent years was done only by individuals in their own private ways. Hospitals, sanitariums, dispensaries, asylums, and many other similar institutions have given the Good Samaritan spirit practical embodiment and up-to-date, scientific application.

It is also generally acknowledged in churches liberal and otherwise that religion must be interpreted in terms of human helpfulness. Theological theories have lost both their interest and their significance. Religion is fairly well accepted as having quite as much to do with saving a man from hell here as hereafter. Altruism in religion has been achieved.

The Unitarians may rightly claim to have led in the movement which has resulted in this widespread social interpretation of religion. The liberal church has naturally been first to recognize the terrestrial trend of religious duty, and preach the necessity of social service. The list of religious liberals who have become loved and famous

by their leadership in works of charity and benevolence is one that might well make every liberal proud.

But in the progress of events the time has come for a new Unitarian advance. These are days of wonderful change and transformation. Comes a new challenge to the liberal, demanding that he shall once again go forward as the pioneer of a new interpretation of religious duty and effort.

It is coming to be sanely recognized that there is to-day what might well be called the Better Samaritan. Charity is fine, but it is not the highest form of service. There is a better way in which humanity may be served than by the distribution of alms or the giving of assistance to the man who is down. The hospital and the associated charities do not represent benevolence at its latest and best.

It is being discovered that after the man who has fallen among thieves has been picked up and cared for, the larger duty remains. The Better Samaritan, on finishing this service, straightway organizes a posse, political or otherwise, and sets out on the trail of the thieves. He is not content to merely give assistance to their victim, but is determined that the highway shall be cleared of their presence and rid of their power.

The highest form of modern altruism is based upon the principle of prevention. The greatest duty is not to pick up the fallen, but to prevent the fall. Remedial measures are but a small fraction of duty. While we are bound to help those who are in need of our assistance, we must surely spend at least as much time and energy in giving men such conditions and chances that they shall not again need our help.

The cure of the cause must be the modern slogan of altruism. Instead of tagging in the rear of the industrial battle, picking up the wounded and disabled, we must press forward to the van of action, and insist upon the elimination of such evils and the adoption of such principles as shall decrease the number of charity ambulances at the rear.

The Better Samaritan does all that his predecessor did, and more. He picks up, and then sets out to prevent. He gives his purse to the robbed, and pursuit to the robber. He gives ten dollars a year to a children's hospital, and spends at least ten days a year in trying to change the environment of childhood's life, so that every little one will receive its rightful heritage of health and happiness.

He pities the poor with tender compassion, and then becomes the relentless foe of the men or corporations that thrive on the poverty they have caused and would have continue. The Better Samaritan has a heart of sympathy and a hand of steel, and is member both of a brotherhood and a battalion.

Herein, then, is the clearly-defined line of our Unitarian advance. Unless we are going to settle down on the site of previous achievements, we must now move forward. We have already demonstrated the fact that religion is practical helpfulness and brotherly love and social service. Now it is our task to show that religious duty requires not only that we shall help the victims of wrong, but that with greater sanity we resist and overcome the wrong itself.

The fundamental basis of liberal religion is common sense. Already we have applied it to theology, brushing aside those fanciful conceptions that were contradicted by our rational perception of truth. And now that we have brought religion to the level of life, and have given it social emphasis, it remains for us to continue the process and apply common sense to social service by striking deep at the root of wrong.

Still there is need for the Good Samaritan to tenderly aid the fallen and oppressed, but the greater need of to-day is for the Better Samaritan, whose stalwart righteousness impels strong action against those evils that blight and wrong mankind.

C. W. C.

———o———

—The age of democracy, long heralded by the seers, is now upon us like the onrush of a great wave of the sea. Who can say that mankind ever before caught its significance or began to know how to apply it? We live in a new era of history, since the middle of the eighteenth century. Men everywhere now begin to be fairly conscious of the vast solidarity of human interests, and to catch the sight of the opening pathway of social progress toward which other generations have dimly groped.—CHARLES F. DOLE, in *The Coming Religion.*

The Hymns of Frederic Lucien Hosmer

BY HENRY WILDER FOOTE

THERE is nothing in the history of our Unitarian churches upon which they are more to be congratulated than on the stream of poetry flowing through them during almost the entire course of the 19th century. It is no insignificant fact that the great body of American song should have come from the liberals in religion, and that a good part of that poetry should be made up of some of the finest hymns in the English tongue. In truth the hymnody of this country is in considerable measure the product of Unitarian hearts and brains. We recall the early hymns of Henry Ware, Jr., and of Bryant: or our thoughts revert to the splendid group of writers of the middle period of the century. Furness, Holmes, Sears, Samuel Longfellow and Samuel Johnson, Eliza Scudder, and Whittier—akin in spirit to us, though not of our name. Happily for us the power of song did not fail with the passing of these singers. The year 1840 saw the birth of three men who form a group well worthy to stand in succession to these great forerunners—John White Chadwick, William Channing Gannett, and Frederic Lucien Hosmer. These three—comrades in arms and close friends—have all written hymns which promise to live long as noble expressions of the coming faith, but of the three the last is pre-eminent, now the foremost living writer of hymns in the English language.

Mr. Hosmer was born in Framingham, Mass., Oct. 16, 1840, was graduated at Harvard in 1862, and at the Harvard Divinity school in 1869, and has had pastorates in Northboro, Mass., Quincy, Ill., Cleveland, O., St. Louis, Mo., and at Berkeley, Cal., where he is now living, having retired from the active ministry. It is not, however, upon his work as preacher and pastor that his fame will rest, but upon his hymns. As the noble sermons of Samuel Longfellow are forgotten, while his hymns remain a living fount of piety—as the ministrations of Edmund Hamilton Sears are undreamt of by thousands who sing with joy his two great Christmas carols, so when the spoken word of Mr. Hosmer is still, and his parish work is deep buried from sight in the lives of men, his hymns will still resound triumphantly as noble expressions of a pure religious faith.

People unacquainted with the history of American hymnody say that Unitarians are cold, intellectual, unexpressive. The adjectives ill-fit the hymns of Mr. Hosmer. His songs, indeed, are no trivial or meaningless jingles. They are the product of a trained writer, each one the expression of a definite mood or thought, wrought out with care, and finished with the artist's love of perfection. Like all great hymns they are adequate lyrical phrasings of some religious emotion which is worth expressing. Mr. Hosmer has developed a high degree of technical skill in hymn-writing. He knows that a hymn must be so lyrical as almost to sing itself; that its phrasing must be very simple—a transparent medium to reveal its depths of meaning. And these characteristics of simplicity and beauty of wording, of depth of meaning and lyrical quality, are seldom absent from his hymns. Mr. Hosmer knows also that a hymn is not a legitimate vehicle for theological teaching, and never shall you find a hymn of his which is merely a versified creed. Yet his hymns bear the unmistakable mark of the age in which they were written; it is the faith of to-day which they sing, the aspiration and hope of the modern man; it is the mysticism of the 20th century which they express. Where a Biblical legend forms the basis of his song it is transformed into a parable; where the continuity of faith is his theme, it is clothed in no garb of ancient doctrine, but in the language of to-day; where he dwells upon the thought of God he pictures no Deity remotely enthroned, but worships the immanent God whose beauty shines in all the universe.

It is interesting and encouraging to note how rapidly Mr. Hosmer's hymns are finding their way into other hymn-books than those edited by Unitarians. In the Pilgrim Hymnal, published in 1904 by the Congregational Publishing Society, no other living hymn-writer has more than half as many as the twelve hymns included from

Mr. Hosmer's pen, and among the dead he is only surpassed by Samuel Longfellow, with 20 hymns, Whittier with 15, Bonar with 14, and Watts with 13—even Charles Wesley standing below him with 11. As the most recent of these great writers died nearly a score of years ago, so that there has been time enough for their hymns to become known and sifted, whereas Mr. Hosmer has written several fine hymns since 1904, it is to be expected that in future hymn-books he will hold an even more notable place. Of his recent, unpublished hymns perhaps the finest is one written for an installation in 1908, to the tune St. Gertrude. It is, perhaps, too much to expect that it will supplant "Onward Christian Soldiers," though it were a happy thing if it should, for it is a noble expression of the idea of the fundamental unity of mankind and of the sense of a divine purpose controlling all history. We could well spare the warlike phrasing of Baring-Gould's hymn, and "the gates of hell," and the tragic untruth which declares

All one body we.
One in hope and doctrine.
One in charity.

But perhaps it is the very lack of the appeal of these concrete images which will make the pure idealism of Mr. Hosmer's song less attractive to the majority of people.

Forward through the ages,
In unbroken line
Move the faithful spirits
At the call divine:
Gifts in differing measure
Hearts of one accord,—
Manifold the service,
One the sure reward.

Forward through the ages,
In unbroken line,
Move the faithful spirits,
At the call divine.

Wider grows the kingdom,
Reign of love and light;
For it we must labor,
Till our faith be sight,
Prophets have proclaimed it,
Martyrs testified,
Poets sung its glory,
Heroes for it died.

Forward, etc.

Not alone we conquer,
Not alone we fall;
In each loss or triumph
Lose or triumph all.

Bound by God's far purpose
In one living whole,
Move we on together
To the shining goal!

Forward, etc.

Akin to this fine hymn are his other two which sing the triumph of God's prophets. Mr. Hosmer has written many hymns for special occasions, but never has he caught the spirit of a great moment more perfectly than when he wrote for the Congress of Religions, at Chicago, in 1893, his now familiar hymn beginning:

O Prophet souls of all the years.

Less well known, though hardly less fine is the one of which the first stanza runs:

From age to age how grandly rise
The prophet souls in line!
Above the passing centuries
Like beacon lights they shine.

To the modern preacher these hymns, with their vision of the coming righteousness, and their sense of the spiritual unity of all earth's saints and sages, are invaluable.

Perhaps the most widely known of all Mr. Hosmer's hymns is that in which he has put into words the hopes and aspirations of the true patriot. Catching fire from a passage in Lowell's Commemoration Ode he has woven a phrase or two from it into the noblest national hymn which has yet appeared in our literature:

"O Beautiful my country!"
Be thine a nobler care
Than all thy wealth of commerce,
Thy harvests waving fair;
Be it thy pride to lift up
The manhood of the poor,
Be thou to the oppressed
Fair freedom's open door!

Two of Mr. Hosmer's finest hymns are beautiful expressions of the modern thought of eternal life. They seem centuries away from the old hymns about death, and heaven, and hell. What a contrast to "F. B. P's." quaint and touching song of the 16th century:

O mother dear, Jerusalem,
When shall I come to thee?
When shall my sorrows have an end,
Thy joys when shall I see?
O happy harbor of the saints!
O sweet and pleasant soil!
In thee no sorrow may be found,
No grief, no care, no toil,——

—or to Faber's hymn, written less than fifty years ago but nearer in thought to the 16th than to the 20th century:

O Paradise! O Paradise!
Who doth not crave for rest?
Who would not seek the happy land
Where they that loved are blest?

Mr. Hosmer sings not of golden-gated Jerusalem, nor of this vale of tears. He is less certain of just what heaven will be like, but his song is no less one of trustful joy. For the inspiring music of Palestrina he has written a hymn which ends on a note of splendid exultation.

O Lord of life, where'er they be,
Safe in thine own eternity,
Our dead are living unto thee.
Alleluia!

. . . . .

O happy they in God who rest,
No more by fear and doubt oppressed
Living and dying, they are blest.
Alleluia!

Verily they are "gone up with a shout," of joyous faith. More tender and personal is his other hymn, which, in its subject, finds its only rivals in modern hymnody in one or two poems of Whittier's, and in Chadwick's

"It singeth low in every heart."

It is one of Mr. Hosmer's earlier hymns.

I cannot think of them as dead
Who walk with me no more;
Along the path of life I tread—
They have but gone before.

. . . . . .

And still their silent ministry
Within my heart hath place
As when on earth they walked with me
And met me face to face.

. . . . . .

Mine are they by an ownership
Nor time nor death can free;
For God hath given to Love to keep
Its own eternally.

It is in Mr. Hosmer's hymns of trust that one finds his deepest note. As in one aspect he is a successor of Samuel Longfellow's so from another point of view he reminds one of the Quaker Whittier, and of the German mystic Tersteegen, for the strain of mysticism is strong in many of his hymns. Tersteegen sang:

Thou hidden love of God, whose height
Whose depth unfathomed, no man knows,
I see from far thy beauteous light.
Only I sigh for thy repose:
My heart is pained, nor can it be
At rest till it find rest in thee.

It is the same longing for the peace of God which we find in Mr. Hosmer's hymn:

O Name, all other names above,
What art thou not to me,
Now I have learned to trust thy love
And cast my care on thee!

What is our being but a cry,
A restless longing still,
Which thou alone canst satisfy,
Alone thy fulness fill!

This note of trust and faith is struck again and again:

Thy judgments are a mighty deep
Beyond all fathom-line:
Our wisdom is the child-like heart,
Our strength to trust in thine.

. . . . . .

Be thou in joy our deeper joy,
Our comfort when distressed:
Be thou by day our strength for toil,
And thou by night our rest.

And from the hymn beginning, "Father to thee we look," come these stanzas, the first two and the last two lines of which are hardly to be equalled in the hymnody of to-day.

Naught shall affright us on thy goodness leaning,
Low in the heart faith singeth still her song:
Chastened by pain we learn life's deeper meaning,
And in our weakness thou dost make us strong.

Patient, O heart, though heavy be thy sorrows!
Be not cast down, disquieted in vain;
Yet shalt thou praise him when these darkened furrows,
Where now he ploweth, wave with golden grain.

It is the fashion to speak disparagingly of the literary quality of hymns, and it is quite true that most hymn-books contain a deal of stuff which is nothing more than the jingle of trivial rhymes. But out of the many thousands of hymns in the English tongue there may be sifted some hundreds which will compare well with any body of words written to be sung—for it must be remembered that the test of a hymn is not its sound when read as poetry, but its lyrical quality when set to music.

Among these hymns which have genuine poetic quality those of Mr. Hosmer stand high. Their careful construction, their simplicity and depth, and the beauty of many of their lines ought to mean for them an enduring place in the spiritual life of the coming generations. No man can serve that spiritual life better than by writing a noble hymn, no one is more certain to be remembered and loved when the rest of us are forgotten. For Frederic Lucien Hosmer that blessedness is in store.

MONARCHS OF THE GARDEN

BY

MARY E. MERRILL

As grand and gorgeous monarchs
The Gladioli seem,
Standing with leaves like sabres,
Tall, with imperious mien;
Their robes of richest coloring,
Blended like old brocade,
Or in folds of glistening satin
For royal pageants made.

One fancies they are rulers
O'er foreign gardens where
Khedive, or Czar, or Emperor
Must all their jewels wear.
As we, plain humble mortals,
They are the same in form,
But have their regal costumes
Their kingdoms to adorn.

They scorn to bend, they will not fade,
But pass off, one by one,
Another sovereign just above,
To rule as "eldest son";
And thus they keep their royalty
Passed on from flower to flower,
We should humbly make obeisance
To Beauty and to Power.

———o———

—The following polite yet somewhat biting suggestion is made in a card published in the Iowa City *Iowan*: "Will the sinner who is trying to get religion by borrowing the ecclesiastical sign from the front porch of the Unitarian church please return it to Rev. R. S. Loring as soon as it works his conversion, so that some other kleptomaniac may have a chance to associate with a good thing for the saving of his soul?"

———o———

—If there is any reality in the upward reaches of the souls of myriads of men in many generations, it is religious to let one's self go in an act of trust, whenever the simplest human duty commands.—CHARLES F. DOLE, in *The Coming Religion.*

———o———

—How can we help believing in the reality of religion, when we have actually seen sorrow turned into the substance of life, into joy, beauty, and unity?

—CHARLES F. DOLE.

THE DUTY OF THE MODERN CHURCH

A Layman's Point-of-View.

THROUGHOUT history, wherever the social conditions of the people have changed, the Church, a laggard in progress, has continued its course, until, seeing that it was drifting away from the people, in an effort at self-preservation, it was compelled to revolutionize its attitude, and bring itself once more into harmony.

At the present time the conditions prevailing between the Church and the people are without precedent. The masses are apathetic towards the Church and are becoming more so every day.

The clergy, individually and in representative bodies are asking themselves the question: Why is this so? and the answer seems to be, though not generally admitted, that it is caused by the attitude of the Church towards the masses. Many churches, however are gradually recognizing this fact and are now seeking a remedy.

The time seems to have gone when people would attend service to hear empty platitudes regarding a celestial home, a heaven of a future life. What they want now, is very little talk and a great deal of work towards establishing the Kingdom of God right here upon earth. In the past, man had, comparatively speaking, an ample sufficiency of the necessaries of life, and so was content to attend church regularly, listen to the dogmas and creeds expounded from the pulpit, and leave the policy and guidance of the institution in the hands of those who made that their business.

But with the advance of civilization, and its concomitant evils, the life of the people became more strenuous, they were surrounded more and more by evils, social and moral; evils which were so intertwined with everyday life that their effects were continually being cast around. The Church continued its aerial flight, ignoring "the things that matter," namely, the establishment of the Brotherhood of Man on a practical basis, where Love, Truth, and Justice would reign supreme.

Many will ask, how is this to be accomplished? But before answering let me ask "What is your idea of the Church?" To

you does it mean, an architectural edifice, an institution subject to the control of dogmas and traditions, or are its integral parts comprised in the Spirit of Good Fellowship and Brotherliness?

Ruskin says in his "Sesame and Lilies," —"The true Church is where one hand meets another helpfully,—and to this ideal the modern Church must aspire, and endeavor to attain, or go the way of all institutions that lose sight of their purpose."

In order to take its true place in the lives of the people it will be necessary for the church to adhere to the following rules:—

1. Place ethical teachings first and foremost, ahead of all creeds or dogmas.

2. Bring itself into constant contact with the people; with their everyday lives; learn their hopes, fears and ambitions; search out their problems of life; render solutions to these problems, open the eyes to the social evils that exist, and which, if not determining, at least greatly influencing the moral lives of the people.

3. Do not stop at seeing such evils, but face them squarely and keep thus until a remedy is found effective in their abolition.

4. Show a broad tolerant spirit to all outside of the Church, whether unbelievers or merely unattached, and, where agreement on principles is not forthcoming, then agree to disagree.

5. Maintain this tolerance within, in dealing with individual members.

Some will say, "But this is not the duty of the Church; it lies in a spiritual uplifting of the people, and does not pertain to their material needs."

Yes, it may have been so in the past but it is now a recognized fact that the moral standard of a starving man changes before the sight of bread belonging to another, and which he cannot have without stealing.

Then how does the Church expect such a man to turn his thoughts to spiritual things? How does the Church *dare* to expect it, and then wonder at the apathy of the people

Many churches now recognize that ethical teachings alone have little effect in elevating the lives of the people, but it must also be remembered that the amelioration of social conditions alone will also prove insufficient in attaining this end. The Church must recognize that both are interdependent and where efficient service is required, they must necessarily be used together and only then can the Church hope to help the people to the attainment of "higher things."

Let the Church be first in the field for reform, first in the recognition and condemnation of evils whether social or moral, first in the attempt to beautify the lives of the people by beautifying their surroundings; first in encouraging study of the arts; first in helping man to *live* in the truest sense of the word.

When the Church reaches this standard in its idea of Duty the natural sequence wil be that it will hold the premier position in the lives of the people, and in so far as it evades these points, in like ratio, will the chasm between Church and People be ever widened without hope of being bridged.

FORBES KINGHORN.

Pittsfield, Mass.

RELIGION

By James G. Townsend, D.D.

MEN of science no longer think religion is an invention of the priest. They believe it has deep roots, that it is one of the elemental and indestructible forces or instincts of our nature.

What then is this fundamental force or passion? It is an aspiration, a hunger which impels man to find the Good, and to incarnate it in his feeling, his thought, his conduct. He tries to embalm it in his best painting, sculpture, architecture, literature, music.

It is religion that makes man unconquerable in the hour of his defeat, patient in trial, courageous in his weakness and sorrow. It is religion, that passion for the Good, that constrains him to believe that all things are moving to a good end, that the individual soul survives death, and that he must face his character, his deeds in another life.

This aspiration which impels man to seek the best, should be sedulously cultivated.

It is a poor religion that needs to rest on a falsehood.

What this age needs is a great new baptism of religion.

Unitarian Pilgrimage to Berlin and Hungary

BY REV. MAXWELL SAVAGE

II

I am writing from Venice, the dream-city, of which Howells says you forever expect to wake up and find it a myth. I look out from the Hotel Danieli, the Sunday afternoon crowd is passing on the broad walk, and out beyond them on the Grand Canal lies an American-owned yacht flying the Stars and Stripes.

But I must turn back and review our steps from August fifth when we left Cologne for Berlin. It was an all-day ride through farming country in which I noticed little or no farming machinery, but instead the sickle and scythe, wielded usually by women.

On that journey and all others in Germany, I noticed the admirable re-foresting. They say that if a man cuts down a tree he must plant two.

Berlin is the most beautiful city I have seen: a city of fine streets, wonderful parks and effective statues. The meetings of the great Congress were held at the Landwehr Casino, although I went to the University to hear Harnack on "The Double Evangel in the New Testament." It was interesting to watch him and the great crowd of earnest people intent upon his wisdom.

The regular meetings of the Congress were thronged, all the halls overfilled and our hosts happily disappointed at the large number of members. It is hard for us in America to realize what such successful gatherings mean to the Unitarians of Germany. There the liberal is hedged close on one side by the Roman Church and on the other by the Established Protestant Orthodoxy. So, when day after day the halls could not hold the people eager to hear, new strength was given to the German work for the free religion of the spirit.

On one day we all—Germans, English and Americans—took a special train to Potsdam and, after walking through the Palace grounds, we visited San Souci where the great Frederick and Voltaire lived like ordinary old cronies. Then we took a steamer and sailed the length of the beautiful Wannsee, of which I admit I had never heard before. Then we hurried back to Berlin by train for the ceremony of placing a wreath at the foot of the Luther monument.

On the last night at Berlin was the banquet. The large Kaiser Saal in the Landwehr Casino was crowded, the dinner was long and the speeches many. I have found that the Germans and Hungarians prefer their speeches between the courses of a meal instead of after. In this way people *have* to listen to the speeches instead of escaping them, but on the other hand there is so much conversing and so much clattering of dishes that you cannot hear. Also I have found that although these people enjoy the out-of-doors in their cities more than we, still when once indoors they shut out every particle of fresh air.

I shall remember Berlin as a perfectly kept city, yet I cannot but feel that it is kept so by "one-man power" at the expense of individual responsibility on the part of the people. Feeling that way I prefer our ill-kept cities because of the democratic promise they bear.

I shall remember the Congress as having been a center of far-reaching influence for liberalism in Germany. Attended as it was it will bear much fruit. Also it was widely reported in the daily papers.

After Berlin we did not feel that our pilgrimage had been accomplished, for still before us were the places where Luther and Francis David lived and worked; where Theodore Parker died!

We went first to Wittenberg and marched two hundred strong from the station across the town, past Melancthon's house to the church on the doors of which the brave young Luther nailed his theses. Then we visited the church in which Luther preached and next the old building in which he lived, first as a monk and then later with his family.

After a few hurried hours in the old town we took train again and the same afternoon reached Weimar. There, of course, we visited the homes of Goethe and Schiller and Liszt, and drove about the beautiful little city which, like so many of the cities over here, seems so complete and yet so small.

The next day at noon we left and after

an hour's run were at Eisenach in the heart of a land of hills and streams. And here let me say that if anybody reads this and afterwards visits Eisenach I pray them visit The Dragon's Wall in the Annatal. It is at once the strangest, coolest, woodland dell I have ever seen.

After wandering through that cleft in the hill we drove up to the Wartburg, that glorious old "story-book" castle of the tenth century. It was there that Luther was hidden for a year by his friends. It was there he translated the Bible, and there he walked and dreamt unseen by the world, yet from the high rock looking out over hills and valleys.

And there in the courtyard we held the "good-bye" meeting of the World Congress of Liberal Christians. There were speeches in four languages delivered from the high steps leading to the great-hall while the audience of several hundred stood. Nothing could have been more fitting, no place better chosen for our parting, for, although Luther's theology was not what ours is, still his was the modern, forward-looking attitude of mind. It was he who fought for and won the right of individual thought in things religious.

In the evening I drove up there again and had supper in the little hotel which hugs close to the walls of the old castle. And there, looking out over the Thuringian forests at sunset, I pretended I could see the Venusberg where it lies in the opposite hills, and I sensed again the days of armored warriors and of the monk Luther who won a new dispensation for the world.

The next morn we were up early and off for Ober Ammergau. It was a long day's ride, but we were comfortable enough in our special train which seemed to create interest among the peasants we passed. By afternoon we entered Bavaria, a land of wayside shrines, wayside crucifixes, and simple, superstitious piety. In the early evening between Munich and our goal we caught glimpses of the Tyrolean Alps, and the woods we passed through were Grimm's Fairy Tale woods, with old women weighted with faggots moving over the smooth forest-floor.

At eight in the evening we were glad enough to get out of the train. We stepped into a stage-land from the cars. The station was crowded with picturesque figures; long-haired men and boys in mountain costume, bare-kneed, short, green, embroidered breeches, short jackets and feathered caps. We were told off to our different lodgings. I had the pleasure of staying with Edward Uhl in his little house on the bank of the river Ammer. In the play he took the part of one of the Pharisees.

The next morning, Sunday, was grey. I shall not take time to describe the play. Everyone knows about it now. It surpassed what I expected; but it was too long; the Christus was the traditional Christ, (not virile enough): but the Judas was one of the finest pieces of acting I have ever seen. What impressed me most, I think, was the fact that a little group of peasants in the Bavarian Highlands could attract unto themselves thousands of people from all over the world. It is significant. It was all most orthodox, of course, and yet, without intending to, it gave strong argument to the manhood idea of Jesus.

One fountain at Ober Ammergau I must mention and that is the life-size crucifix in the square with the water pouring from the wounds in the hands and feet and sides of Jesus. Surely the people are crude in their religion.

The next morning we left the hill-town nestled under the towering Kofel and by noon were in Munich. That city, although it has the glorious river Esar with its milky glacier-water, does not compare with Berlin for beauty. After one day of sight-seeing there we left for Austria, crossing the border at Salzburg high among the hills. Everywhere along the way I noted the perfect railroad bed, the red-tiled, white-trimmed farm-buildings built in a square with great arched doorways leading into an inner court, the women at work in the fields and on the railroad.

Our one day in Vienna was full of interest; so many things to see, with only time enough to glance about. In the old Jewish quarter we stepped out of the new world into the little old church of Prince Ruprecht, dating from 740. In St. Stephen's church I was solemnly shown a picture of Mary "which wept" and a large cast-iron crucifix whose beard "grows from year to year." The Ringstrasse, the Prater, Schönbrunn and the Royal Theatre all came in

for their share of our interest, and then the day following we were off for Hungary.

At Buda-Pesth we were ushered into the reception room of the station and there, guarded by gorgeous soldiers, the Minister of Justice greeted us to the city and the country. Pastor Josan, of the Unitarian church of Buda-Pesth, was his interpreter and Mr. Wendte replied for us. True Unitarian hospitality not only greeted us in Hungary but was around us wherever we went.

After one day in Buda-Pesth we started early the next morning, (Hungarians, English and Americans), by special train for Kolozsvar. Until early afternoon we passed across great plains of corn and sugar beets, seeing few horses but many white long-horn oxen and dark-skinned buffalo.

About two o'clock we entered the Carpathian foot-hills, and all seemed to change. Then we began to see the Roumanian peasants with their strange costumes, clustered in villages of thatched roofs or tending their sheep on the hill-sides.

All up through the hills to Kolozsvar, a perfect roadway paralleled the railway, perfect not out of consideration for the peasants, but for the convenience of the army. In fact, as others have been, so I am impressed and oppressed, in these countries by the numbers of soldiers and priests who burden the people.

At Kolozsvar, in the early evening, Bishop Frencz of the Unitarians of Hungary and a large crowd greeted us and we drove up through the picturesque town to the hotel. The houses looked Mexican with their cream-colored walls and inner courts, the dark-skinned, dark eyed peasants with their brilliantly colored costumes looked Mexican. That evening we were all greeted again by the good Bishop and his wife with an informal reception and tea at their home opposite the church.

The next morning, at 9 o'clock, we were all at church. It is a fine large building, very impressive with its pure white interior, the only color being the gold and silver of the organ-pipes and the green velvet cloth hanging from the high pulpit. The church was crowded, for it was the opening of the annual Synod. There were the citizens of Kolozsvar, there were peasants in their native costumes, there were nobles, (barons, called "magnates") in their "Prince Charming" costumes of fur-trimmed, golden-frogged capes, gold-spangled silk-undercoats and velvet, plumed caps. And *all of them* were stanch Unitarians. At two o'clock there was a great banquet in the courtyard of the Unitarian College, a large building next to the church.

That afternoon I wandered through the city staring at and stared at by the people. But in the park I found a tree-encircled space where about a hundred peasants, young men and girls, were dancing their whirling and stamping Hungarian dances. All kept up a monotone singing and kept time to that with the thudding of their high-legged boots. The stage-effect was enhanced when another group came singing down a path out of the woods as though from the wings to the stage center.

That evening a banquet was given at Panonia park and early the next morning I was out with my camera in the market place. Everywhere there was a chattering, clamoring crowd of brightly dressed peasants selling and buying every sort of thing imaginable. Here and there were Bosnian water carriers with their brass jars, and soldiers with their tight trousers ending sensibly *inside* their boots, making frayed and dusty edges impossible.

Later at the church were held the services of ordination of new ministers and the holy communion. Some of the silver and gold vessels used dated from 1606. For this service a group of peasants, in their native costume, had come in from a nearby town every inhabitant of which is Unitarian.

The next day we left Kolozsvar, the most eastern city of our pilgrimage, and after stopping at Vajda-Lunyad and there visiting the castle of John Hunyadi who drove the Turks out of Europe, we arrived at Deva in the early evening. It was a long day's ride through a land which reminded me of the back-country between Santa Barbara and San Diego, except for the people tending their flocks and crops.

At Deva we were met by crowds who were eager to greet the travelers from far-away America; a land of good dreams to them.

Our long procession of carriages was escorted from the station to the plaza by a band and the fire-department. The side-walks and

windows were crowded with people and never before have I, and never again shall I, feel so much like a returned hero or a city mayor, or a ward-boss or a presidential candidate—whichever you will. I doubt if they see an American in Deva once in a half-hundred years.

After a much-needed wash we gathered in the plaza and feasted while Hungarian music was rendered and the crowd watched. They were roped off by the same ever-present firemen who served as posts, the ropes stretching from a hook in the belt of one man to another in the belt of the next.

At nine o'clock the ruined castle high on the hill at the edge of the town was illuminated by red and green fire. It was an awesome sight, to stand there silently and look up into the night to that glowing ruin in which Francis David died so long ago for the glory of his Unitarian faith.

The next morning at seven, before the sun should grow too warm, two hundred Hungarians, thirty-seven English and sixty-six Americans climbed that hill to the castle. And there, in the spirit of reverence and gratitude, was unveiled the monument to David. The castle is in ruins, but there in one wall the cell in which David was imprisoned and in which he died in about 1546, has been rebuilt. In that stands the monument to the brave founder of Unitarianism in Hungary. His story is one of our finest Unitarian traditions.

After Deva we returned to Buda-Pesth. There the city gave us a luncheon presided over by the Burgomaster. There we held a very impressive service at the statue of George Washington which stands in the city park. And there we attended a Theodore Parker memorial service in Pastor Josan's church.

Now I am writing from Florence and from here I shall send this letter, as the real pilgrimage is ended and the party is dividing, as many are to return by different paths.

From Buda-Pesth we journeyed to Agram, the interesting capital of Croatia; enjoyed that city for a day and then came on through the beautiful Ishian Alps to Fiumé. After that it was Venice for two all too short days that filled us with wonder, and then we came on here.

Yesterday afternoon we held a very simple and beautiful service at the grave of Theodore Parker, and now to-morrow we start for Milan, then Lucerne, then Paris and *Home!*

It has been a very wonderful trip. By our numbers and interest we have given prestige to the liberal movements of Germany, we have cheered on the Hungarian Unitarians. And we ourselves have received new inspiration not only from the places we have seen, but from meeting with and feeling the courageous purposes of the liberals of these several countries.

It has been a pilgrimage ever to be remembered. My one regret is that there are not 2,000 instead of 200 American liberals on this journey, that they all might go back and rebuke any half-hearted Unitarians by laying before them what is being done in Europe by brave liberals, that they might go back and by simply stating the facts give new heart and courage to the true Unitarians who are doing the real work in the United States for the religion of Theodore Parker, of Martin Luther, of Francis David.

———o———

MY FATE

By G. Redfield Colborn

What fate forever holds me in its grasp,
That on I go, regardless of the way?
With hands upraised to all the powers I pray;
Fate hurls me on. "Save me, O God!" I gasp.
Echoes come back, the empty air to rasp.
Darkness descends: a darkness at midday;
Silent and blind, I grope for any stay;
O for some human hand!—My own I clasp!

Alone within the darkness then I sit.
The quiet darkness folds my soul about;
Like Jacob wrestling with "the man" all night,
I wrestle with myself till morning light,—
Conquering at last the darkness and the doubt:
For I, myself, am all the cause of it.

———o———

THE WOOD THRUSH

'Tis but a shred of vagrant song:
A tiny shaft of lilting glee;
But lo, o'er the dregs of a day gone wrong,
It brings a heaven of hope to me.

SYMPOSIUM

What Can the "Unitarian League for Social Justice" Do Besides Talk? Is Any Change in its Present Policy Advisable?

In the last number of THE UNITARIAN ADVANCE we published a letter from Rev. Henry Wilder Foote asking for suggestions as to the future methods of work for the League for Social Justice and presenting in a courteous way, certain criticisms on some of the methods now pursued. We have asked about fifteen men, ministers and laymen, to join in a "Symposium" discussing the matter, and the following have responded, others finding the time allowed too short or having other reasons for not participating. THE EDITOR.

Prof. Frank C. Doan, of the Meadville Theological School.

In response to your inquiry for suggestions that might move our Unitarian Fellowship to some form of practical action, I would advance the following:

1. Why may not the Fellowship become to America what the "Progressive League" is to Great Britain? There a "progressive" is known by that mark as a liberal alike in his theology and in his attitude toward social problems. The members of the League adhere to different denominations; and adherents even of the same denomination exhibit various shades of opinion both as respects theology, and as respects policies of social reform. Yet there is substantial fellowship among them all and they do somehow manage to face resolutely the same way. The result has been a really momentous uprising of religious hope and a profound up-stirring of social enthusiasm in the British Isles and throughout the English Colonies. It is in truth not a denominational but a national movement.

Let us frankly imitate the League. And the first thing to do is to change our name from The Unitarian Fellowship for Social Justice to some such name as The Progressive Fellowship for Social Justice. Then we may cordially and ingenuously invite to our membership men of like opinion and temperament in other denominations; such men, for example, as Stelzle of the Presbyterians, Rauschenbusch of the Baptists, Gladden and Brown of the Congregationalists, Irvine and Bishops Williams and Spalding of the Episcopalians, Adler and Mrs. Spencer of the Ethical Culturists, Jenkin Lloyd Jones of the People's Churches. These and a host of other less-known brethren in other churches are facing the same way with us. Why can't we all get together?

2. Let our Fellowship make an open pledge and appeal to all university students the country over who may be deeply concerned for the reformation of the existing American society. On the basis of a twelve-year experience, as student and then as teacher, in one of the colleges and in three of the universities of the country, I would affirm unhesitatingly that the very flower of the educated youth of our land is being lost to that highest vocation of man, the ministry of religion. Aside from the large numbers who from frankly economic considerations have been drifting into engineering courses the university men of America for the last twenty years have been surging into the departments of sociology, economics and history. Among these men who "major" in these modern humanities there is always a considerable proportion of young idealists and enthusiasts who feel the coming of the day of judgment in social matters, and who end by devoting their lives to social service. But they do not go into the pulpits of the country; they go rather into social settlements, associated charities, juvenile courts, reform schools. They will do anything and everything rather than stand impotent and muzzled in a pulpit, subsidized, as they think, by privileged interests.

Now I believe that an appeal and pledge to such men from our Fellowship would bear fruit. I would therefore suggest that we address an open letter to all university men who believe in social reform and reconstruction—an appeal welcoming them to the ministry of religion and solemnly pledging them the moral support of the Fellowship in their free speech and action for social justice and righteousness. Let these men know that there is a responsible and respectable organization of ministers and laymen in which they may find fellowship, comradeship, and spiritual sanction. I

think I know these men and I think I know that such an assurance from our Fellowship would levitate and command their spirits infinitely more than any possible assurance of economic security.

But how to bring such a communication to the attention of these men?

There are ways enough. Such a letter might be addressed to the professors of sociology in our great universities with the request that it be read before their classes; or it could be sent more directly to the students most interested in social reform by addressing the presidents of the "Intercollegiate Socialist Societies" in the various universities; or it could be printed in the university student publications. The Fellowship might in time afford to send a representative to these universities to address the men.

3. Let the Fellowship send its own fraternal delegate to the national meetings of the American Federation of Labor, the Industrial Workers of the World, and the National Socialist Party. We might begin now to plan to be represented at the next international socialist congress to be held in Vienna in 1913.

4. Let the annual meetings of the Fellowship be occasionally held in the same place and at the same time with the national meetings of the American Federation of Labor, and in presidential years with the national convention of the socialist party. One such juxtaposed meeting would impart to the members of the Fellowship a sense of the spirit of labor far out-reaching in practical consequences the somewhat quizzical investigations of specially appointed labor commissions. FRANK C. DOAN.

Rev. C. A. Henderson, Minister of the Unitarian Church in Wilmington, Del.

Frankly I do not know what the Fellowship for Social Justice can do except talk. I have put the question to myself in its concrete form and have asked what it can do here in Wilmington. I believe it can do nothing. We have our poor relief problems, our tenement house problems, our public health problems, our problems growing out of the need of recreation and entertainment, and the rest. But it is not on the ground. Neither can it send a committee here to investigate or illustrate. We can do these things better and cheaper ourselves. We have the machinery for doing it. I grant it might be worked harder; but it is the plant for dealing with the raw material, notwithstanding. And the same is true as regards the problems we have in conjunction with every other city, in virtue, in short, of our sharing in the life of the country at large. It was pretty conclusively shown last Spring that the Unitarian denomination has neither the time nor the money nor the genius for conducting a Pittsburg survey. And certainly it is not able to give an object lesson in industrial democracy.

I do not know what the Fellowship for Social Justice can do except talk. I do not conceive that it has exhausted the possibilities along that line yet. I personally do not belong to the Fellowship because I have not heretofore cared to be a silent partner in its talk, so much of it, with certain notable exceptions, has impressed me as not being in the right spirit, or sane, or helpful. Its annual public meetings have thus far been chiefly occasions for invective. There are a score of men of proven consecration and of largest vision who might have been brought forward, but were not.

What we want from the Fellowship for Social Justice, it seems to me, is pioneer work, a consideration of the moral aspects of the largest questions, in the scholarly spirit of our Berry Street Conference. In action we must take sides, upon occasion perhaps be arbitrary. In reflection, nevertheless, we should be dispassionate. And it is the business of the Fellowship for Social Justice to foster aggressive, dispassionate reflection. Dr. Lyman Abbott's recent articles on "The Spirit of Democracy" suggest our themes. "The New Nationalism" also suggests them. What we want to do collectively is to concern ourselves with the direction of society as a whole. What is the path it ought to take? Let the Fellowship for Social Justice swing itself free from bias. Let it curb its temper. Let it be the incentive to and the medium for humble, dispassionate thought. Let it organize local conferences or conduct single meetings, to get the people interested in the urgency and complexity of the questions at issue, and to give all sides that are ably defended a chance.

Let it do these things and it will have done quite enough. C. A. HENDERSON.

Rev. Edwin A. Rumball, Minister of the Unitarian Church, Rochester, N. Y.

You ask "What can the League for Social Justice do besides talk?" I hope you are not coming to think talking a small work. If it be sincere, if it be thoughtful, if it be in season, it seems to me that we need a deal more of talk. For no one can talk sincerely, thoughtfully, and opportunely and *only* talk.

Frankly, I query the wisdom of what you term a "program of activity." Not only are such things liable to be artificial, but its formulation may bring division on a subject where the spirit is most fundamental and the letter unimportant. Rauschenbusch calls the last chapter of his very fine book, "What to do," but it is the most unsatisfactory chapter in it.

Taking care however in this respect, I would ask for the performance by our League of the very hardest thing, which is a threefold appeal to our moral character.

First. Keep our League a free moving spirit, that the most conservative of men and women may find inspiration from the variety resulting from this freedom as well as the most radical. Spread the spirit of social justice and let its expression come naturally as the inevitable fruit of inward conviction. Have you found anyone fired with an enthusiasm for social justice who is asking what to do? Our sole business is with the spirit, it can take care for its own doing.

Second. Keep our League very religious. Social Justice needs more ethics than economics. With so much injustice around, interpretations of the spirit of revolution are very easily of a violent nature. It is so easy to justify the shedding of blood for remission of social wrong. I remember that Rauschenbusch even says that in years to come, men will look back on the violence of some of our labor unions and justify it. If the direction we are traveling means anything, if the moral sense of this present time means anything, I feel sure that *more distant* years will condemn the age that dare justify the liberty that brings no fraternity.

By keeping it religious, I also mean, keeping it as an expression of church life. The modern minister has a hard task; it is to preach social justice as religion. Economics have no place in the pulpit as such. If it is so preached, I think we shall find our congregations willing to listen. If we spread hate and not love, we are preaching social injustice, however many times we appeal for the oppressed.

Third. Keep our League in touch and co-operation with the Social Leagues of other denominations in our cities. Personally, it seems our best work will be done in the places where we live and this social justice offers the easiest common ground for the effort of united churches. This is not a "program of activity," perhaps it is only talk, but it is written in the earnest belief that this hard thing, which will tax our youthfulness, and our patience, our heart and mind, is really something we ought to do. EDWIN A. RUMBALL.

Mr. Milton Reed, of Fall River, Mass.

In answer to your favor of Sept. 2nd., I can only say that, while I am ignorant of the specific purposes of the Unitarian League for Social Justice, I am in fullest sympathy with any movement to correct injustice wherever and whenever existing.

I recognize many sinister tendencies in the economic order of our times. It is the deposit of the ages. It is tainted with that selfishness which has been the bane of all social orders. In these days of gigantic undertakings, ambitious aims, exploitation of scientific and inventive processes, the inherent avarice of our race has been developed into an almost universal appetite.

It is idle to indict a system or to inveigh against tendencies, so subtle and impelling, by declamation and rhetoric.

What is most needed is a calm analysis of facts; an accurate knowledge of existing conditions. When these are had there should be an intelligent movement to moralize business. Selfishness and avarice are confined to no one class. Often the poor are as unjust as the rich. The trades-union often acts as viciously as the trust. The remedy can come only through the development of higher moral sanctions. The world will by and by learn that there is some motive in business beside the gathering of dollars.

To moralize the industrial order is a gigantic undertaking: but much progress

has already been made. There has been an awakening of the public conscience. The movement follows no one line. It takes many curves. It is manifesting itself in politics, in the temperance question, and even in the church, which too often has been the citadel of crass conservatism and has worshipped "the god of things as they are."

Of all forms of faith, the Liberal Church must be the church of humanity. It is based upon a faith in mankind, and a deep sense of human brotherhood.

Conscience is not the property of the rich or poor alone. In the ebb and flow of human society, we have reached a stage where there must be a sharp inquisition into the real meaning of the magic word "property:" into the distinction between possessory and equitable title to the good things of this world.

As a "radiant optimist," I believe the solution of our dark economic problems will come through discussion, legislation, education and a more ethical social status; not by bloodshed or revolution.

Above all, let the advocates of Social Justice be themselves just; let them view the problems with an open mind, not through a distorted vision. MILTON REED.

Rev. Peter Molyneaux, Minister of the Unitarian Church in Wheeling, West Va.

Just a line anent Mr. Foote's letter, which I have just read. The point Mr. Foote raises is an interesting one—but are our churches *doing* anything for social justice? I am too little acquainted with the movement as a whole to make the broad statement that they are not. Can Mr. Greenman, for example, tell us what the Unitarian Church of Milwaukee *did* to help elect the Socialist administration of that city, and what they are doing now to encourage it and help it succeed? Are there churches that can tell us what they did to help men win strikes for better conditions, thereby raising the standard of living in their communities; or can any tell us of the sending of committees to the Legislature of their States to urge the passage of child labor laws or eight hour laws? This is the kind of thing the Fellowship of Social Justice should stand for. It doesn't stand for the "institutional" church —with boys' clubs, gymnasiums, trips to the seashore for slum children and the like. These things are all right—but not *social justice*. They are more in the line with Mr. Forbes' department. Isn't "oratory"—that is, the voice of clear visioned prophets of the times, the thing we need just now? It seems so to me. PETER MOLYNEAUX.

Rev. Frederic A. Hinckley, of Philadelphia.

What can we do for social justice besides talk? Talk some more! I believe profoundly in talk. Speech following thinking, and expressing thought, is the fundamental process of all advance. If enough of us think right, and talk right, the doing will come in due time. If there be a scarcity of right thinking and right talking, right doing will never come. Wendell Phillips once compared moral agitation in a democracy, to the ocean, which, he said, was pure only because never still. Public opinion is the great power in our country; and it takes free thought and free speech, honest and persistent, to enlighten and shape public opinion.

How true this is of the great social and industrial problem of our own time! That problem is far-reaching, it is complex, it is full of dangerous possibilities. Those of us who believe that our present civilization works injustice, that it has its favorites and its victims; those of us who see or think we see the need and the promise of something better, must become students of social conditions, and social ideals, and then—talk!

I would that all thoughtful men, in the pulpit and out of it, instead of looking round for things to "do," might give their minds and their voices to this work. We have been keeping this year the centennial of Theodore Parker's birth. He was a man who talked, and to a purpose. He gave a fair portion of his time and energy to talking about the social sin of his era, and the immediate duty in relation thereto. That is what we need now—thinking, and writing, and talking about those conditions which constitute the social sins of our day. How shall larger opportunities for working-men, working-women, and working-children come, if we do not voice the need of them? How shall social justice be done, if we do not think about it, and speak for it? This is in accord with our American spirit and philosophy. It has been said that every-

thing is a thought before it is a thing. It is equally true that every great movement for human betterment begins in thought, makes its way to human attention by "talk," and finally wins by the command of aroused public opinion. What are ministers for if not to talk? What was, and is the function of leaders and pioneers in the realm of moral discovery, if not talk? I believe in the agitation of thought as the process which must precede every human betterment. It is not so much the counting of votes, or the doing of things, as it is the dissemination of ideas, which concerns me. Let us cry aloud for equity and justice, brotherly love and good will, to all humankind; let us speak up for those who need our sympathy and service!

I confess it always seems to me that the call for something to "do," which carries with it a reflection on the persistent agitation of great principles, shows a failure to appreciate the breadth and depth of the industrial movement in our time, and the service of thought and talk to which all thinking people are summoned, if the great changes of the future are to come in the spirit of reason and peace. Let us speak thoughtfully and persistently what seems to us the truth, on this great question, in love, and when we have spoken, let us speak again, and keep on speaking, until

"Distribution shall undo excess,
And each man have enough."

FREDERIC A. HINCKLEY.

Rev. Arthur L. Weatherly, Minister of the Unitarian church in Lincoln, Neb.

There is no question but that a very large proportion of those who attend the annual meetings of the A. U. A. and other gatherings of Unitarians are vitally interested in social problems. They feel that they ought to have an adequate opportunity for the discussion of these questions when they meet together. On the other hand, many recognize the fact that the A. U. A. is organized as the missionary arm of our Unitarian churches. To thrust upon it matters not related to its purposes, or to use it as a means of exploiting the social theories of even a majority of its members, is neither right nor fair.

For this reason the Fellowship for Social Justice was organized. The analogy of the Unitarian Temperance Society was used in the discussions which preceded the formation of the Fellowship. It was intended that it should afford an opportunity for the discussion of, and the passage of resolutions upon social questions, and also the printing of pamphlets and tracts. It was not proposed that it should undertake any specific work. Unitarian ministers and others can ally themselves with the National Child Labor Commission, the Prison Reform movement, the Single Tax League, or the Socialist party. There is no need of another organization to undertake the propaganda of any one of these movements. The Fellowship for Social Justice affords Unitarians a common meeting ground for discussion and expression of opinion upon questions of vital importance to human welfare. Persons entering its membership understand this. Just as the Unitarian Temperance Society affords the opportunity for Unitarians to discuss a specific social problem, so "The Fellowship" affords the same opportunity for the discussion of general social problems.

From my point of view I do not see any more reason for a Unitarian Temperance Society than I do for a Unitarian Child Labor Committee or a Unitarian Single Tax League. But I do see why Unitarians should study, investigate and discuss all these questions. The Fellowship for Social Justice has no panacea; it has no exclusive propaganda, but it has—what is more important—a free platform. It gives an opportunity to Unitarians to express their sympathy with particular forms of endeavor for social welfare and to identify themselves with the spirit of justice which lies back of the many and various social movements of the present time. The maintenance of this free platform and the insistence on a practical application of our ideals is a great task, and one that is large enough to justify the existence of the Fellowship for Social Justice. ARTHUR L. WEATHERLY

Rev. C. Bertram Thompson, Organizing Secretary of "Boston——1915."

I am glad to say that I am quite in sympathy with the suggestions made in Mr. Foote's letter. There *is* an opportunity for the Fellowship for Social Justice to be of

service to the Unitarian churches in more practical ways than have heretofore been attempted.

Mr. Foote himself suggests that one thing he needs is "to be taught, first, how to discover the evil conditions hidden in the back alleys behind my own house; and second, what steps to take to secure their removal." The answer is not difficult. Let him set his men's clubs and his women's Alliance to work. Let them look about them, applying not technical knowledge, which they probably do not possess, but just plain common sense. Any good housekeeper can tell whether a street is clean or not. Even the laymen now knows whether living and working conditions are healthful or unsanitary. It is not easy to keep out of touch with the anti-tuberculosis forces. Let his boys and girls and his young men and young women report on the nature of the amusements and the recreation which are available. Are there sufficient playgrounds in every neighborhood, or in the neighborhood of each church? Are the moving picture shows morally elevating or depressing? What is the general tone of the theatres? Or let the parents in his church report on the general effectiveness of the educational system. Are their children permitted to advance as fast as their capabilities entitle them to, or are they held back by the backward children of the class? What provision is being made for special attention to backward and defective pupils? What is being done for the health of the children, which is so vitally connected with their mental progress? Are their eyes and teeth and noses and ears inspected and properly cared for? Are the schoolhouses sanitary? Is there sufficient light and ventilation? Is physical development provided for all the children, and not merely for a few star athletes? What are the working conditions of children in factories and shops in his town? What is done to protect and reform the wayward child? Is there a juvenile court and an adequate force of probation officers? What is the character of the philanthropy practiced? Is it the old system of "competitive doles" between church and church, society and society, or is it a modern, scientific, organized charity, aiming to improve the conditions in which the people live and to help them to help themselves? How are the taxes of the community raised and spent? Are assessments equal and just or are they arbitrary and unjust? Is the budget intelligently prepared? Is its expenditure accounted for by expert accountants? Are there any means of ascertaining whether the taxpayers get what they pay for, or are the city officials subjected to the temptation of inefficiency and dishonesty by lack of intelligent attention from the public? Any church can answer these questions for itself with the aid of its own members and of the experts in the community, who are always glad of an opportunity to tell what they know.

Then as to what steps to take to secure their removal, again common sense is an almost sufficient teacher. Every community has a health department. Unsanitary conditions should be reported to it and then the department followed up until action is taken. There is also a school board everywhere, which is amenable to helpful suggestion, or if not, should be replaced by one that is. As for child welfare, recreation, etc., if no organization already exists to attend to these matters, there is precisely the opportunity of the live and wide-awake church. Let its club take the initiative by securing facts and publicity and the necessary legislation or private effort. Similarly with philanthropy.

If the community already has as many organizations as it needs, let the church help them by supplying them with volunteer workers who, under competent supervision and training, can contribute very materially to the betterment of the town.

But all this is not enough, for the evils suggested are all symptoms of social disease of one kind or another. In my opinion there is no one remedy for this social ill health, but that there are means of gradually toning up the social system, capable of discovery by patient thought, investigation and discussion I do not doubt. It is equally clear to me that there is a moral and religious obligation to ascertain these means, and it follows necessarily that it is the duty of the live minister of religion to help in whatever ways are open to him by thought, investigation or speech.

Mr. Foote says "We all believe in social justice." Mr. Foote as a religious leader

must believe in social justice, but what is social justice? Let Mr. Foote try to answer this question for himself, and when he succeeds, let him submit his conclusion to his nearest neighbor and see how well they agree. This is a problem which I have solved for myself several times in recent years—at least one solution per year, different from all my other solutions—and I am, therefore, not very confident that I have reached the final answer yet. The final solution must some day, however, be obtained, and the "speechifying" of the Fellowship is one useful and potent endeavor in that direction. That it has to some extent already stirred the sluggish civic thought of our churches is a considerable accomplishment in itself; and if the Fellowship were to go out of existence to-day it would have justified its career. But there is no danger of its ceasing its activity; and though it may very well, in fact, *must* enlarge its program in the direction of helpfulness in practical and immediate improvements, it must not neglect its deeper and more fundamental serviceability in helping to determine by free thought and discussion the bases of social morality.

C. BERTRAM THOMPSON.

From a Private Letter from a Unitarian Clergyman in Active Service.

"Tell Brother Foote, with whose strictures in much that was said at Arlington Street and the business meeting of the Fellowship in the Second Church chapel, I quite agree, that the 'oratory' which he minimizes was the outburst of those to whom the right of free speech is denied in our churches and on our platforms. The first aim of established oppression is to suppress thought and speech, and 'privilege' has attempted to do so in our churches. Therefore, the first business of the Fellowship for Social Justice was to *restore free speech.* Nearly every one of our ministers who has spoken however sanely and kindly against 'privilege' has been made to see the the dear ones of his family suffer, unless he had independent means. Free speech is essential to liberty and reform. Foote holds, I take it, with a recent writer, that the great American verb is 'Do.' But 'Think' and 'Speak' are the essential preliminaries of all effective and righteous 'Doing,' are they not? I do not believe that our *doing* in the interest of justice can in any way afford either to belittle speech ('oratory') or to take it for granted that our ministers have free speech. It is pleasant to know that there is one place where a man may howl out what is in him. If the Fellowship has done nothing more than give freedom of utterance, it has been worth while."

ISLES OF SHOALS

WHATEVER makes us more sincere, whatever makes us stronger in the best things, whatever makes us more reverent, whatever enlarges our vision, whatever makes us more tender, kind, and loving, whatever makes it easier for us to do right and harder to do wrong, is good and helpful; and it is here that every lover of "God's Good Outdoors" is taught some lesson of the higher life, is quickened and inspired.

Here the rocks, whitened and smoothed by untold ages, are a symbol of sincerity, they never flatter nor deceive. The sea that surrounds them speaks of strength and majesty; the silent spire that points to the tender, infinite sky exalts the heart and deepens our reverence; the setting sun, so glorious that we almost wish that it might delay its going down, bids us "follow the gleam;" the wild rose and the shy pimpernel that open to the morning are a song of praise; the poppies that hold up to every passer-by their delicate cups filled with the Love of God,—bush, bird, air, sunshine, and the very stillness, all tell us that God is in this temple and the devout heart bows down and worships before him in silence.

A. A. B.

—Whoever is living in justice, kindliness, and modesty, has caught the secret and motion of the universe. And this is so whether he is aware of the fact or not. The universe answers to the experiment of this kind of life: the main consciousness of the fact only makes it more impressive, intelligible, and imperative.—CHARLES F. DOLE, in *The Coming Religion.*

Rev. Henry D. Stevens of Sterling, Mass., has resigned after a service of five and a half years, and has accepted a call to the First Parish of Walpole, Mass.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES

FEW better illustrations have ever been given of the unconscious attitude of the typical Protestant church and minister toward the social problems of our time than that afforded by the recent strike of the steel workers at South Bethlehem, Pennsylvania. This strike was occasioned by the discharge of three machinists who, on behalf of their 9000 unorganized fellow-laborers, dared to lift up their voices in a public protest against Sunday labor. Starting with this one issue between the company and its employees, the revolt soon gave rise to other points of difference; so that the issues, as ultimately defined, were three—first, the abolition of all unnecessary Sunday labor; second, increased wages; and third, shorter hours of labor. The industrial conditions revealed by the strike have well been described as "a reproach and shame, not only to this company, but to the nation and the state that allow them." More than half the employees were regularly at work twelve hours a day; and most of the other employees, who were hired on the basis of shorter hours, were compelled to work overtime to such an extent as to make their work-day regularly approximate twelve hours in length. More than a quarter of the men worked regularly seven days in the week; and "the total number working regularly and irregularly seven days in the week approached one-half of all the employees." These two facts, taken together, show that one man in every four in the Bethlehem Steel Works toiled regularly twelve hours in the day, seven days in the week, fifty-two weeks in the year; and every other man was more or less regularly obliged to keep this terrific pace. Furthermore, it must not be forgotten that every time the day and night shifts turned about these regular and irregular seven-day workers were required to work twenty-four hours consecutively! The men were given absolutely no option in regard to Sunday labor or overtime. They were driven like slaves in a chain-gang, for he who refused to work overtime or on Sunday was discriminated against, black-listed, and on the slightest pretext discharged. The wage scale was on a par with these disgraceful conditions of daily labor. Compared with the wages paid by the United States Steel Corporation in Pittsburgh they show a lower average—an interesting fact, in view of the report of the "Pittsburgh Survey" that the wages paid by the Steel Trust were insufficient for the maintenance of a decent standard of living. Accidents, as everywhere else in America, were of course frequent; and the only compensation was that provided by a benefit association mutually maintained by the company and its men. The Bethlehem Works had always been bitterly hostile to any attempt of the employees to better their conditions, as was shown by the prompt discharge of the three champions of Sunday rest, which immediately precipitated the strike. Indeed, so fearful were the men of the consequences to any who might even petition for improved conditions, that a certain petition to the Company was actually signed in a circle, so that the employers might not know who was the leader. And this, mind you, in a land which boasts of liberty, and has the consummate impudence to describe itself as a democracy!

Now, it chanced, inasmuch as the strike had started upon the distinct issue of rest from labor upon Sunday, that the strikers came to feel that the churches of the community ought to give them aid and sympathy in their revolt. Furthermore, entirely aside from the matter of Sunday, these men had a feeling that the conditions of labor in the Steel Works were of such a character as to call for the prompt and vigorous interference of institutions pretending to stand for the moral and spiritual interests of human life. The strike leaders, therefore, appealed to the churches for their support; and this appeal was answered, through the Protestant Ministerial Association, by the appointment of a committee to study the strike, report the facts, and try to adjust the differences of the contending parties. This action was admirable. But unfortunately it was wholly vitiated by the

fact that, in the face of the intolerable conditions above described, the recommendations of this ministerial committee were of such a character as to lead the strikers to declare, in a formal public protest, "that the Protestant Ministerial Association, as a body, practically championed the cause of the corporation"; and to charge the churches with certain specific acts against the interests of the working-men. It was these charges upon the part of the struggling workingmen against the churches of their community which led to the direct interference of the Federal Council of the Churches of Christ in America. The Commission on the Church and Social Service, appointed by this Federal Council at its last meeting, at once named Charles Stelzle, Josiah Strong, and Paul W. Kellogg to proceed to South Bethlehem to investigate and report the facts both in regard to the strike itself and also in regard to the part which the churches of the community had played therein. These three men made a brief but wonderfully careful, exhaustive and impartial report, which was formally adopted by the Federal Council and published as its own action. The report began with a statement of the origin of the strike, emphasizing that "organized labor had nothing to do with inaugurating it, as when the strike began none of the employees of the Steel Works were members of any labor organization." It then passed on to a detailed statement of the conditions of labor which were found to exist in the Works, the wages paid, etc., which were such as I have described above. Most important, however, for our immediate purpose here, was the Committee's report upon the churches' part in the strike. While acquitting the churches of some of the charges brought against them by the strikers—as, for example, that the churches had collected church dues through the corporation office—it yet declared that the attitude of the Ministerial Association was grievously unfair and rightly exasperating to the workers. "The ministers are sincerely desirous," says the report "to serve the best interests of the workingmen, including the strikers, but are too far aloof from the workingman to understand him and win his confidence." Abundant evidence of this fact was found by the Federal Council's Committee in the published statement of the Ministerial Association. Thus, the ministers rebuked the strikers "for using any means, whether foul or fair, to embarrass and cripple the Steel Company"; they denounced the destruction of property by the strikers and interference with strike-breakers; and they asked the workingmen if it was reasonable to expect that "by attacking your employer openly and in secret,—you can best persuade him to deal generously and magnanimously with you?" But in this same statement, wherein they rebuked the workingmen so sharply for using violent measures in what had become an open battle for their rights, they had not a word of censure for the Company, which worked its men twelve hours a day, forced them to labor even upon the Lord's Day, and withal paid a wage so low as to preclude all possibility of decent living. And while they asked the strikers how they hoped to gain their ends by "attacking their employer openly and in secret," and by "trying to destroy his property," they could find not a single equally pertinent question to put to the corporation. And what are we to think of the intelligence of ministers, who, whatever the degree of their sincerity, actually think, in this age, that 9000 wage-earners, in striking against the oppression of a tyrannical employer, were engaged not in demanding justice, but in trying to "persuade" to "generosity" and "magnanimity"? What wonder, in the face of this pitiful exhibition, that the "Outlook," was moved to assert, "The ministers of Bethlehem have evidently looked at the question from the capitalists' point of view."

Now, right here, in this last sentence, do we have a complete explanation of the failure of our churches and ministers to-day to hold the confidence of the great masses of men and women. Here, in a nutshell, is the reason why, between the Protestant churches upon the one hand and the multitudes upon the other, as represented by the trades unions, socialist locals, rural granges and city clubs, there is a gulf as wide as the centuries. And here is the reason also, why there is justice in the cry, which is now being raised upon every hand, that the churches are not doing their part in that great fight for social reform which is raging to-day in every field of human

endeavor. It is not that the ministers are hard-hearted and unsympathetic—it is not that they are deliberately and wilfully opposing the efforts of the working classes to better their condition—it is not that they sanction labor upon Sunday, or long hours of toil, or inadequate wages. The whole trouble is to be found in the fact that the average minister, himself by birth, training, education and daily habit, a product of capitalism, looks at every industrial problem "from the capitalists' point of view." Taught the orthodox political economy, he never dreams that there is essential injustice in the wage-system, which has got to be cured. Accustomed from early maturity to the religious traditions of Christianity, it never enters his head that "generosity" and "magnanimity," however beautiful as individual virtues, have no place in industrial relationships, and that an industrial relationship which makes the life of one man absolutely dependent upon the capricious "generosity" and "magnanimity" of another man, is by that one fact condemned as the very acme of injustice. Associating ordinarily with men and women who are employers of labor, or holders of securities, or at best professional men who are removed from the center of the struggle altogether, it never comes into the range of his vision that such ownership by one man, of all the materials and tools of production, as shall enable that man to dictate to another man the very conditions of life itself, means slavery for the great bulk of our population to-day, as the rules of war meant slavery of conquered populations in ancient days. The average minister simply looks at the existing conditions of employment, wage-payment, property-rights, taxation, etc., as a part of the existing order of things, and therefore regards revolt against these conditions, even in the name of simple justice, as infinitely worse than any public suffering that may be inflicted upon the individual by the exactions of this order. Any attempt upon the part of a desperate striker to cripple his employer's business is to be rebuked, while the driving of that same striker to exhausting labor twelve hours a day for seven days in the week, is a mere passing incident of modern industry! The destruction of the property of the employer by ignorant men engaged in a life and death struggle is a crime, but the destruction of the lives of employees by "our leading citizens" engaged in business is merely an unavoidable misfortune! Strikers may well be asked if they have any right to advance their personal interests by sporadic violence, but corporations of course need never be asked if they have any right to advance their business interests by systematic oppression! The whole truth of the matter is, that the typical minister—and in this he is representative of the typical church which he serves—is the friend of things as they are and not of things as they ought to be; he is the champion of the status quo and not of progress; he is concerned with setting standards of conservation and not "standards of revolution." He is interested in "generosity" and "magnanimity," and not in justice, the square deal and equal opportunity. He sees wherein the existing order may be somewhat improved, but he has no vision of a new and better order. He is the agent not of humanity but capitalism, and his church is the bulwark not of society but of society organized under the system of capitalism. In neither case is there what Prof. Rauschenbusch calls that "revolutionary consciousness of the Kingdom of God" which marks the distinctive greatness of Jesus of Nazareth.

That this unconscious capitalistic attitude of the churches constitutes a stupendous obstacle in the way of social progress is one of the most clearly-recognized facts of our time. That this same attitude promises to be fatal to the churches themselves is not so commonly understood. It is this, however, which Prof. Thomas C. Hall, of the Union Theological Seminary, must have in mind, when he says, in his recent book, entitled "Social Solutions"—"It might be disastrous for the Christian church to commit herself to any social order as the kingdom-order, for no matter what improvement it might be upon the older order, as compared with some future order it might prove profoundly defective. This is the real weakness of Romanism. It is really in its inward spirit identified with paternal feudalism. This is also the danger that confronts Protestantism. We may be so linked with the existing competitive industrialism that if it should pass away

Protestantism would pass away with it, and as Protestantism has risen on the wrecks of feudalism, another religious expression would rise on the wrecks of bourgeois competitive industrialism."

NOTE: It may be well to append here some of the definite recommendations of the investigating committee of the Federal Council, which were offered to the churches at large as lessons from the Bethlehem situation. Among others I find the following:

(1) "A twelve-hour day and a seven-day week are alike a disgrace to civilization. There is a way of avoiding each, but they will not be avoidable until society requires the backward members of the community to conform to the standard recognized by decent men."

(2) "That a day be set apart at church conferences for the discussion of industrial conditions and the relation of the church to the same."

(3) "That the churches be urged to initiate a movement for six-day legislation."

(4) "That the attention of the churches be called to the existence of the continuous processes in many industries, and that ministers be urged to visit the works and public service corporations of their localities and learn to what extent employees are obliged to work seven days in the week."

(5) "The last recommendation reaffirms the Federal Council's three principles: the reduction of hours, one day in seven for rest, a living wage."

OUR READERS' EXCHANGE

[We welcome to this page short communications from our readers touching any article that has been recently published in our columns, or dealing with any vital concern of our denominational activity or general religious interest. This is an "Open Court," our only insistence being that courtesy, pertinence and brevity shall be the manner of all our contributors.—EDITOR]

Editor of THE UNITARIAN ADVANCE:—

CONGRATULATIONS on your first number—and with them an extra handshake for two especially timely utterances. One, Mr. Foote's letter, voices the attitude, I think, of not a few who, "reds," as well as "greens," still honor the trowel, and feel they have liberty enough but are anxious for "light." The other, your editorial on "The Church," touches on yet another weakness of some of our earnest comrades who not only shock the conservatives by their social radicalism but, equally with their opponents, worry some of the social radicals by their underlying ecclesiastical conservatism. Really is Gambetta's war cry to be so soon forgotten? Or the long battle, hardly over, against priestly and clerical domination? Would a revival of the mediæval church, even with a Unitarian label, be wholly desirable, without danger to art and literature to science and human progress generally? "The Church" indeed! But who has the original blue prints? Or who—save the Pope and Comrade Roosevelt (and the nameless layman who asked in your columns "Are we a church?")—can decide *ex cathedra* as to its present structure and functions?

More seriously is there not room in the world for many different types of "churches," each shaped to the varying conditions of its own locality, sharing with other organizations the task of social up-building, and withal, despite the breadth of its vision, claiming no monopoly of the religious spirit? Yes—and is there not need in our Unitarian fellowship of a little more tolerance on all sides—less insistence on uniformity either in worship or in work, and a greater readiness on the part of both Socialists and Anti-Socialists to labor together for the things in which both believe?

And the doing of which, be it added, is often of more importance than the determining of "the church's" functions. For one, I grow weary at times of the discussion of the latter, particularly when conducted along *a priori* lines. Often I feel it distracts us from the real vital issues—the questions whether Justice shall be done and Brotherhood be made more of a reality. Naturally we would increase the social utility and efficiency of our churches. Heaven knows some of them can stand it. So far Comrade Holmes is justified. But whether or no it seem wise, on utilitarian grounds, to add this function or that to their repertoire—our religion is not limited to their sanctuaries either in its source or its expression.

Our faith, if not our particular church, is *directly* concerned with politics and industry, with education and amusement and everything that bears on human health and happiness and life. In church and out, in the "union" and the caucus—the workshop and the lecture hall—for us as believers in the dawning divinity of man there is plenty to do. So—go forward with THE UNITARIAN ADVANCE.

Fraternally yours

Chicopee, Mass. K. E. EVANS.

———o———

THE SOCIAL SERVICE COMMISSION.

AT the annual meeting of the American Unitarian Association, held on May 25, the following resolution was adopted:—

Whereas, it is to-day universally conceded that a real and intimate relation exists between the church, or churches, and all work of philanthropy and social reform, and

Whereas, in the growing complexity of modern life, it is increasingly difficult to determine how the church, or churches, shall manifest a recognition of this relationship and act thereupon, therefore,

Be it *Resolved*, That the president of this Association, through its Social Service Department be, and hereby is, requested to appoint, as soon as convenient, a Commission of fifteen members, comprising both ministers and laymen, and including representatives of all sharply-defined points of view, to be known as the *Unitarian Commission on the Church and the Social Question*, which Commission shall be charged with the task of defining specifically the contribution which the churches, both individually and in their collective capacity, can and should make to the work of social progress and reform.

In accordance with this resolution the following gentlemen have been appointed by the President of the A. U. A. to serve on this commission, and have given their consent:—

Hon. Horace Davis of San Fransicco, Cal., president of the Unitarian National Conference, president of the Sperry Flour Co., former member of Congress; Rev. Francis G. Peabody of Cambridge, Mass., professor in Harvard University and head of the department of Social Ethics; Hon. Thomas M. Osborne of Auburn, N. Y., formerly Mayor of Auburn, and member of the New York Public Service Commission, president of the George Junior Republic etc.; Hon. Reuben E. Walker of Concord N. H., Justice of the Supreme Court of New Hampshire; Hayes Robbins, of Orange Grove, Fla., formerly secretary of the Civic Federation; Rev. Grover G. Mills of Watertown, Mass., minister of the First Parish, mover of the Resolution under which the Commission is appointed; Hon. Chester Rowell of Fresno, Cal., mayor, editor, writer on Social Questions, regent of the University of California; Alexander Johnson, of Fort Wayne, Ind., secretary of the National Conference of Charities and Corrections; Edwin D. Mead, of Boston, Mass., publicist, editor, reformer; Dr. John Graham Brooks of Cambridge, Mass., writer and lecturer on Social Questons; William H. Sayward, of Dorchester, Mass., secretary of the Master Builders' Association; Prof. William H. Carruth of Lawrence, Kan., professor in the University of Kansas, president of the League of Unitarian Laymen; Prof. George H. Glover of Fort Collins, Col., professor in the Agricultural College of Colorado; Henry Abrahams, of Boston, Mass., secretary of the Cigar Makers' Union, No. 37; Frederick Almy of Buffalo, N. Y., secretary of the Charity Organization Society.

Rev. Elmer S. Forbes, secretary of the Department of Social and Public Service of this Association, will act as a member and as secretary of the Commission.

———o———

AMONGST MINISTERS

In South Bristol, Me., Rev. T. J. Horner of Melrose, Mass., besides preaching at Ocean Point in the Casino, at East Boothbay in the Methodist Episcopal church and in the Congregational church in South Bristol, has held services on his piazza during the vacation at 4.30 P. M., with from thirty to sixty people present. So popular have these services become that he is urged to arrange a special series for next year.

Dr. M. Rowena Morse, after four years of most efficient service in Keokuk, Ia., has resigned her pastorate, the resignation to take effect September 1. Her departure will be deeply regretted, not only by the church she has served, but also by the community in which she has been an intellectual and moral leader. Dr. Morse will take charge temporarily of the Simmons Memorial Church at Kenosha, Wis., but will also give some lectures in Chicago and New York, and will devote considerable time to the translation of the second volume of Pfleiderer's "Ethik."

KENOSHA, WIS.—First Unitarian Society, Rev. Florence Buck: The Henry M. Simmons Memorial Church has granted its minister, Miss Buck, leave of absence for a year. She has gone with Rev. Marion Murdoch to the Pacific coast.

THE MISSIONARY SPIRIT

CONDUCTED BY REV. CHARLES W. CASSON

The missionary spirit is born of personal experience of a power and deep realization of a need. There must be what was termed in earlier eras "the experience of religion." A man must feel the power of religion on his own life and character, as a revolutionizing factor. Weak, he receives power, blind, he sees; fallen, he rises, rejoicing in a new strength whereby he is able to stand; in bondage, he becomes free. With this experience, one naturally and inevitably becomes a missionary; without it, the missionary spirit is at least much more difficult to attain.

It was this experience that gave power and impetus to the Methodist movement a hundred years ago. Entering suddenly into a new experience of saving grace, whereby the dread penalties of sin gave place to the peace of reconciliation, it was little wonder that men leaped to their feet, crying out in their joy. Before them was a new world, a new life, a new future, here and hereafter. Religion was at once a revelation and a revolution. All things were changed; all things became new.

In the liberal religious movement of today the essential facts have not changed. Still there must be this revolutionizing revelation; this personal experience of a triumphant power; this entry into a new world and a new life. Stumbling, we stand, upheld by the power given unto the children of God; standing, we move forward, impelled by the irresistible force of the living God; irresolute, we hear the clear call of God in the movement for justice and brotherhood, and pledge ourselves unreservedly to its advancement. The liberal gospel is the news of liberty. Religion is its consciousness in experience.

Whoever of us has had this glad experience of emancipation can realize just what is the missionary spirit. Such a one, having freed himself from the thraldom of tradition and superstition, knows what the joys of liberty are, and is able to preach to those still in bondage. His enthusiasm grows from his experience. Religion to him has been more than a series of theological facts, more than a philosophy of life, more than an inherited theological tranquillity. It is feeling and power, moving and mighty, transforming, energizing, triumphant.

Religion is a mystery unfolded, revealing the wonders and the might of life. Religion is a secret told, whereby one enters into a realization of the highest and holiest. Religion is the conscious pressure of the bond that binds us to the Father-heart of God. Religion is the surging revelation that sweeps away the fog of ignorance and misconception, and shows unto human eye the face of the Father. Religion is the glorious consciousness of one's divinity of life, uniting man with God in nature, work and destiny. Religion is all this, and infinitely more.

The man who has this conception and this consciousness simply cannot help having the missionary spirit. Suppose that in the time of universal hunger, you should suddenly discover a great warehouse full of food, of whose existence people did not know. Would not your first, strong, glad impulse be to tell the people of it, and to thus give to them the bread they need? If you saw a child crying in fear of that which you knew was perfectly harmless, would you not hasten to tell the child the folly of its action by telling it the truth? And if you have discovered the larger resources of the soul, and the reality of safety from fancied ill, is not your impulse exactly the same? It is the inevitable sequence; it is the missionary spirit.

To one who has only dealt in dusty definitions of religion, counting it enough to keep his theological terms intellectually speckless, the missionary spirit means nothing. It is this type of religious liberal who calls religious enthusiasm the evidence of ill-breeding. He demands "dignity or death," and he generally gets both. He apparently thinks of religious worship as being a sort of funeral service in memory of the liberal dead, instead as being the lively expression of the living. And as for standing on a soap box in a public square to proclaim a gospel of good news——!

And since THE UNITARIAN ADVANCE as

yet goes largely or entirely to Unitarians, it will not reveal our liberal weakness to assert frankly that the greatest need of the liberal church to-day is the *experience* of religion. It cannot be called a revival, for a revival means to get back what one once possessed, and in this case, it is something to be first possessed. *We need religion!* We need the religion that revolutionizes one's experience, and creates enthusiasm as naturally as the breath of spring creates the streams that dash their way down the hillsides. And without religion—this kind of religion—we shall inevitably fail.

There is little or no relation between money and the missionary spirit. Where a movement depends upon the interest of endowments, there is little chance of there being any other kind of interest. What are most needed are a message and a man. The missionary spirit will find its own way, not depending upon the machinery of organization. The rivulets of spring make their own courses, without waiting for the formal digging of ditches. To dig ditches, without concerning oneself with the religious atmosphere, does not commend itself to the rational man.

Of splendid promise was the action of Rev. A. H. Sargent in the western missionary field. Having the life of religion in him, he goes to Everett, in the State of Washington. Without official aid, he speaks his message, gathers together a group of those who respond to his word, organizes a church, and takes his stand there as a servant of the truth and a worker with God. And then he refuses Association aid! Thanks be to God! Perhaps now we have arrived at the point where a young Unitarian movement can stand on its own feet and grow strong, instead of being coddled into dwarfdom by Association help. It is an outcome of the growth of the missionary spirit.

This is the spirit which we need to cultivate above all else. It alone will give to us that power which means growth and success. We need to cultivate it in every way. And if, because of liberal lineage, and the inheritance of advanced conceptions of truth, let this fact not raise a single suspicion concerning the enthusiasm of that one of our fellowship who after years of doubt and battling and striving attains his freedom, and enthusiastically desires to share his joy and experience with all others, and especially with those who shared his doubting and his struggle. The ice on the pool melts quietly, and slowly; the melting snow upon the barren rock-summit hurls itself down with noisy splash; the spring impulse is common to them both.

It is the intention of the editor of this department to endeavor to increase the missionary spirit by the statements of the facts of our liberal message, the need for our word to-day, and the attempts and achievements of those who are possessed of it. As never before, the missionary field is ours. People are ready for our message. Creeds have crumbled everywhere, and everywhere people are looking for the architects of the new faith, that they may build strongly upon the foundations of modern fact. We have built. We have the plans whereby others may build. Shall we help them build?

———o———

A COLORADO SUNSET

The sky with floating clouds hung low,
Tinged with the gold of ambient glow;
The wide horizon caught the rays
Of sunshine to my soul's amaze;
Wider and brighter spread the fire
Kindling with joy the heart's desire.

Standing on Denver's lofty height
To watch the matchless scene that night,
Such radiant glow as ne'er I'd seen,
Entranced me with its tender sheen.
The shifting clouds revealed blue sky,
And thoughts arose that God was nigh!

Slowly the shadows hovered 'round,
And where I stood seemed holy ground.
An angel whispered to me then—
"This ample glory lives again,
As on your eyes it lately shone,
With equal joy to fall upon."

Ah, well, I thought, this is no dream;
It *real* is—it doth not *seem*,—
Shadows but prove the sun doth shine;
Through all there runs a thread divine.
We'll hold our faces to the light,
Since sunrise follows every night:

Adieu, dear sunset with thy rays of gold,—
Move downward till thy orient beams unfold!

A. Judson Rich.

NEW YORK LETTER

NEWS of the metropolitan Unitarian district is in the embryonic stage in September. It is rarely of work accomplished but of work projected, of persons and plans and promises. It is the "no news which is good news," which may indeed mean routine and stagnation, but which in these vital fields implies quiet and far reaching ministries fraught with uplift to the many. As the summer wanes to autumn the fallow fields are again to know the plow and again the sowers go forth to sow.

The beginning of the year finds some changes in the personnel of the ministry. The Yonkers church has called Rev. P. H. Goldsmith, D. D., from his seven years of faithful ministry in Salem and he is to begin his work the first of November. Rev. W. S. Morgan, Ph. D., has resigned at Albany after a successful pastorate and goes west to become one of the professors in the Pacific Unitarian School for the Ministry at Berkeley, a position for which he is peculiarly fitted. Rev. Arthur H. Winn has also resigned his pastorate of the church in Troy, to accept the ministry of he Bell street chapel, in Providence.

The Elizabeth church which has rejoiced in the possession of three ministers is to lose Rev. A. H. Grant. Mr. Grant who loves the pioneer field has wrought out two rarely good works of organization at Elizabeth and Montclair. He leaves the ministry to give his time to his other lines of work, the editorship of the increasingly important magazine, "The American City," and the sale of back files of technical magazines. The Elizabeth church has called as its minister Rev. Mary T. Whitney. Mrs. Whitney has a record of successful work at West Somerville, Mass., and at Green Harbor, Mass., in which latter field she did an interesting work under the National Alliance.

Rev. Bernard J. Newman has resigned as pastor of the Willow Place Chapel in Brooklyn. The character and value of the work he has done there can be judged from a few figures. The average weekly attendance during the past year has rarely fallen below 1200, even the service of worship having a regular attendance of over 100. The aggregate attendance for the summer work for this July and August was 10,047, an increase of 4.797 over last year. The diversified activities included gymnasium classes for both boys and girls, "Pleasant Wednesday Evenings," Friday Evening Dances, Kindergarten, Game Room and Game Circle, Mothers' Meetings, Men's Social Club, Story Hour, Penny Bank, Country Vacations, Library, District Nurse and religious services. Through the Chapel a free floating bath was secured for the neighborhood and it is working hard for a Recreation Pier. During Mr. Newman's eight years there it has changed from a small missionary enterprise to a large institutional church work, the building has been enlarged and the work quadrupled. This resignation leaves the Church of the Savior with a two-fold problem of new leadership both in the Church and the Chapel.

The new fields of the liberal faith are promising. Mount Vernon and White Plains have made arrangements whereby they are to share the ministry of Rev. Wm. B. Allis and he is to give all his time to their service. Jersey City has organized effectively for carrying on its work and its outlook is bright.

Mr. Slicer has been active at the Berlin meeting of the International Council and on the way. Dr. Wright as President of the Ministers' Institute has been planning and shaping its program. Mr. Holmes starts the new year with a ringing pastoral letter to his people calling on them to join him in "the heroic task of building that new and ample church, whose congregation shall be humanity, whose worship shall be service, whose watchword shall be Brotherhood, whose creed shall be the Golden Rule, whose saviour shall be every servant of the common good, whose end and aim shall be God's kingdom upon the earth." His plans for the new year include the holding of a series of midwinter Sunday evening services dealing with the great problems of the day.

Mr. Slicer, Mr. Brundage, Mr. St. John, Mr. Morgan, Mr. Hunt and Mr. Hawes have been among the ministerial pilgrims to the trans-Atlantic lands. Mr. Harvey whose work has already been reported has been our minister-at-large in greater New York and held the summer Sunday services. The pastoral work this involves is by no means small, and Mr. Harvey spends September in a well earned vacation.

The church in Montclair which has maintained summer services for four successive summers was closed this summer, but a group of the members and an occasional stranger met on most of the Sabbaths and read together from the sermons of Theodore Parker. Two details of new work in the Montclair church have been successful and are worth notice. The Sunday decorations are being made a more integral part of the service of worship and each Sunday is set aside for a certain flower. In June there was a Peony Sunday, a Rose, a Mountain Laurel and an Iris one, and the September Sundays are devoted to the Golden Rod, the Aster and the Nasturtium and the floral calendar and the procession of the flowers will be part of the worship. Following the footsteps of the Cleveland church, an artistic bulletin board has been erected and this "Bulletin Pulpit" preaches to the passer-by all the days. Its messages have not been polemic but irenic and inspiriting, and from those of many faiths come testimonies of personal appreciation. A few of its preachments have been: "Better than broad acres a garden of heartsease." "Only in freedom can the soul grow." "Do it a little better to-day." "Let the larger vision bring the childlike heart." "Not alms but a friend." "Think the best of everybody. Hope the best for yourself." "Blessings born of kindly deeds make golden our to-morrows."

THE UNITARIAN ADVANCE stands for the forward movement in the field of method as in every other, and columns like this can be made of most value if we can here record new ways of working which prove of service or post the "thou shalt nots" of profitless ways. Share with us your experiences. New York is not the hub of Unitarianism but by the same token distance therefrom means increased acceleration in these fields where we are not taken for granted and are not near fostering arms, but we obey the same propelling powers and revolve with our kinsfolk near and far.

EDGAR SWAN WIERS.

NEW ENGLAND LETTER

IN common with other sections of our denominational world, New England also is "wandering between two seasons," to paraphrase Matthew Arnold's classic line. A vacation census taken at any time during the next fortnight or three weeks would seem to indicate that among our people prosperity is so widespread or the duties of the past year have been so exhausting, that it has bred an utter refusal to confess that the summer has past. The two events of both local and national interest, which, from year to year, mark a dividing point between the periods of summer and autumn, are the National Conference and the Ministers' Institute. These are biennial gatherings, and this year marks the appointment of the Institute to be held at quaint and picturesque Marblehead. These conferences composed exclusively of the clergy would seem to hold little significance for the average church member, but it may be affirmed with entire confidence that many a sermon from the lips of the majority of our ministers during the coming winter will be the result of some mental stimulus which he has gained from the speakers on this program, which is of more than ordinary interest and strength.

The casual visitor dropping in at 25 Beacon street to pass the time of day and exchange vacation experiences is attracted at once by the entire reorganization and rearrangement which has taken place in that portion of the building allotted to the Sunday School department. It must be admitted that in the past so much material has been crowded into such a small space, that a sense of confusion has been the inevitable result, and nothing short of an adjournment to Boston Common has been sufficient to restore one's mental poise. But now all this is changed. The ponderous stacks of books and Sunday school publications have been consigned to some appropriate though unseen recess in the basement of the building, and there is an attractive arrangement of samples of all the publications of the society—an arrangement which would seem to be thoroughly business-like, and quite in keeping with the policy of the new administration, so far as it has been demonstrated under the leadership of Mr. Lawrance. In other departments there has been little modification in the office arrangements and equipment, and in the matter of policy and program for the coming winter, it is yet somewhat early to announce definite purposes. It may be that those of us who were denied the privilege of the European trip this summer are waiting for the return of our American delegates to bring us fresh ideas and spur us on to do some of the things in which our friends in other lands excel us. During the past summer Dr. Eliot has made an appointment of the "Social Service Commission" called for by a resolution passed at the annual meeting of the Association last May, and "charged with the task of defining specifically the contribution which the churches, both individually and in their collective capacity, can and should make to the work of social progress and reform." The constituency of this committee has been drawn from all parts of the country, and as it presents the names of men of national reputation, its findings will be received with great interest by those who are anxious for some definition of the duty of our church in the face of the great social wrongs of the day. Mr. Forbes, secretary of the social service department, plans to extend his work of local conferences in various cities and towns throughout New England, and in many cases he will act merely as an intermediary through whom various local bodies, organized for the public good, but which have been unable to cooperate, may be brought together. Already steps are on foot for the conduct of such conferences in Rowe, Mass., and Andover, N. H., and the work which was carried on by this department in Cambridge last winter will doubtless be extended to other Boston suburbs. Any reference to Cambridge compels us to recall with regret the disastrous fire which has taken place at the Austin street church. Just on the eve of the completion of extensive repairs, the affair stands as a peculiar misfortune. Mr. Saunderson, the minister of the church, has not yet returned from Europe, and the nature of future plans cannot be announced until his return.

An influential minister and a familiar and welcome figure at all sorts of gatherings is to be lost to New England in Rev. Peter H. Goldsmith of the First church in Salem. He has cast his lot with the Conference of the Middle States, and has become the minister of our church in Yonkers, N. Y., a pulpit made vacant many months ago by the resignation of Rev. Lyman Greenman. The vacancy at Winchendon is to be filled by Rev. Henry C. McDougall of Franklin, N. H. It would surely be difficult to call to mind any minister better fitted to meet the Winchendon challenge. An ordination and installation of more than passing interest and importance took place on the evening of August 18, when Mr. Sidney S. Robins became minister of the First church in Kingston. Mr. Robins, though just from the atmosphere of academic life at Berlin university and at Harvard, where he has just received his doctor's degree in Philosophy, possesses an equipment for all round work far above the average. It takes little of a prophet to affirm that the fine traditions of the Kingston church will be maintained and that new strength and prestige will be added to it. A. H. ROBINSON.

———o———

NEW BOOKS

WHAT IS ESSENTIAL?—By Arthur Andrews. Thomas Y. Crowell & Co. 153 pp. Price, $1 net.

THIS book strikes straight for the roots of things. Its writer is not a Unitarian; and he does not speak always in the dialect of our cult, but its message is inevitably our message, for it is undallyingly modern, unflinchingly honest, and manfully vital. "This little book is more an inquiry than an answer," its preface states modestly. "It is a suggestion and not an assertion." But the manner of suggestion is so convincing and the directness of the question so simple in unescapable logic, that it is more the answer than the question that remains with us: it has the accent of satisfying strength.

"Who is the essential Christian?" Mr. Andrews asks first. And after a compact review of the "Ascetic Conception," the "Conformist Conception," and the "Back-to-Christ Conception," he reaches this simple answer: "The essential Christian is one who strives to be actuated by the spirit of Christ."

"What is the essential creed?" is the second

question; and after a delightfully frank consideration of the unessential Christian belief, the creed of Jesus and the omissions from Christ's creed, he sums the essential creed up in this phrasing of the creed of Jesus: "Article 1. I believe that God is my Father whom I must serve. Article 2. I believe that man is my brother whom I must save. Article 3. I believe that I must serve my Father and save my brother by the sacrifice of love." What could be better?

The third question is: "What is the essential Christian experience?" Heresy here lurks on every page. "Personal religion cannot be considered as the end of the Christian life. The end of the Christian life is social service." "We must frankly admit that those religious experiences which arise from the introspective habit of mind are not the essential Christian experiences." "The commended faithfulness of the elder brother [in the Parable of the Prodigal] and not the forgiven profligacy of the younger is the type of the more desirable relationship of men to God." "The essential characteristic of the new birth is not conditioned by the experience of sin. It is just the beginning of a new and natural phase of human development." "The essential Christian experiences" then "are the experiences of Jesus." These were "the consciousness of the acceptance of his filial relation to God, the consciousness of his fraternal obligations to men, and the consciousness of his acceptance of the way of sacrifice."

As wholesome is his answering of the question: "What is the essential revelation?" "The test of an inspired revelation of God is the measure of its inspiration of men. When we apply this test to the Bible we cannot believe either that all portions of the Bible are equally inspired, or the possibilities of written revelation have been exhausted in canonical scriptures. When we apply the test to the life of Christ we cannot believe either that all acts of Christ reveal God with equal force, or that all the possible living revelations were exhausted in this one supreme revelation."

Mr. Andrews' conception of the "essential church" is "the assembly of all those who in their worship would seek to help others as well as themselves;" and when he comes finally to ask: "What is the essential Christian activity?" this is the sensible manner of his answer: "The true Christian will strive for heaven, but not merely for a future heaven. He will strive for a present heaven.... The Christian will necessarily be interested in everything that pertains to earthly conditions. He will be interested in all that concerns the individual, ministering to his body as well as to his soul, promoting his intellectual welfare as well as his spiritual welfare, serving him on week-days as well as on Sundays; by an honest day's toil as well as by a religious testimony....But the Christian too will be interested in the larger problems of the body of God's children in their relation to each other. He will not rest content so long as evil social conditions remain unrighted. He will lift his voice in indignant protest against all forms of legalized injustice and iniquity. He will exercise his rights of civil citizenship as one who is as well a citizen of the Kingdom divine." Which is all an invigorating and noble gospel, indeed, for the year of our Lord, 1910. Do we preach a better?

FOUR EPOCHS OF LIFE—By Elizabeth Hamilton-Muncie, M. D., Ph. M. New York: Greaves Publishing Co. 272 pp. Price $1.60 postpaid.

THIS is written by a physician who is first of all a woman. It is a work of great courage and exceeding delicacy. It is a plea for the sanctity of greater naturalness and frankness of understanding for the essential secrets of life-origin and sex-development. It is put in form of fiction, and the factor of sentiment seems often overworked. Its sentimentality sometimes satiates, and the element of fiction is its least satisfying part. This is incidental, however. While much of its substance is revolutionary to accepted traditions of modesty and reserve, the handling of the theme is always wholesome and without offence, and the burden of it all is pre-eminently sane. One could hardly imagine anything more gracefully delicate than its manner of frankness in teaching children the mystery of birth and adolescence. The discussion of the issues of sex morality are keen, and the chapters treating of education in these things strikingly suggestive. It is naturally a physician's book first of all; with sometimes an over-emphasis on the thing which the physician knows most about and is most concerned with. But its ethical tone is high and the spiritual note is not lacking. It is a book that would be exceedingly inspiring in every household of growing souls; and chiefly it is a book for mothers—and fathers, to master. Its daring idealisms will shock some people; its sentimentalisms may make it the more attractive to those whom it may most help; and beyond all question its collections of nature parables for the leading of the child's mind to knowledge foolishly forbidden by old-time standards, in ways that are all beautiful and ennobling, will prove a choice fund of wealth to many a troubled parent seeking for her children sanity in the things that keep life pure.

FROM PASSION TO PEACE—By James Allen, author of "As a Man Thinketh," etc. N. Y.: Thomas Y. Crowell & Co. 64 pp. Price 50c net.

THIS little book is not modern. Its vision of religion is in sharp antithesis to that presented in Dr. Strong's book of equal size. Its kinship is with the mediæval spirituality of Thomas à Kempis. More truely its spirit is not Christian at all but Brahmantic, and its writer is obviously more or less consciously of the theosophical school of thought. The book is finely charged with a tender atmosphere of subtle spirituality; but its essence is self-centered pietism, not the modern passion of altruistic service. It treats of the aspiring soul, that aspires only for itself. "When a man passes from the dark stage of temptation to the more enlightened stage of transmutation he has become a saint; namely, one who perceives the need of self-purification and who understands the way of self-purification, and who is engaged in perfecting himself." Well, the modern world has little use for that sort of saint, and the man absorbed with the intensity of his longing "to perfect himself" is out-dated by the vigorous lover of his kind who is so much engaged in the lusty service of perfecting the world about him, that the way of "transcendental wisdom" and "perfect peace" must for the moment suffer postponement. Still, Mr. Allen's book has many beautiful passages, and a finely exalting tone.

Unitarian Conference of the Middle States and Canada

President—Adelbert Moot,, Esq., Buffalo, N. Y.
Secretary—Rev. George H. Badger, 104 East 20th St., New York.
Treasurer—Mr. Cyril H. Burdett, 135 Broadway, New York.

CHURCHES

New York—Manhattan: (All Souls; Church of the Messiah; Lenox Ave. Church); Brooklyn: (Church of the Savior; Second Church; Unity Church; Fourth Church; South Brooklyn; Willow Place Chapel); Richmond: (Church of the Redeemer, Staten Island;) Queensborough (Flushing); Albany: Barneveld; Buffalo (First Church; Parkside Church): Dunkirk; Gouverneur; Ithaca; Jamestown; Newburgh; Rochester; Schenectady; Syracuse; Troy; Yonkers.

New Jersey—Elizabeth; Hackensack; Montclair; Orange; Passaic; Plainfield; Ridgewood; Rutherford; Summit; Vineland.

Pennsylvania—Philadelphia: (First Church; Spring Garden Church; Germantown): Erie; Homestead; Lancaster; Franklin; McKeesport; Meadville; New Castle; Pittsburgh: (First Church; Northside Church, Allegheny).

Delaware—Wilmington.

Maryland—Baltimore.

District of Columbia—Washington.

West Virginia—Morgantown; Wheeling.

Canada—Montreal; Toronto; Ottawa; Hamilton; London.

New York Unitarian Headquarters

104 EAST TWENTIETH STREET, NEW YORK

Headquarters of the Unitarian Conference of the Middle States and Canada.

Unitarian Book Room: Morehouse Memorial Library: New York League of Unitarian Women: New York Office of the American Unitarian Association.

MISS FLORENCE M. BISCHOFF, Clerk

Office Hours: Mornings from 9:30 to 1:00.
Afternoons from 2:00 to 5:00.
Not open Saturday afternoons or holidays.
On Saturdays the closing hour is 12:30.

The Unitarian Unities

ITS KEYWORD:

Unity;

ITS THEOLOGY:

The Unity of God;

ITS SOCIOLOGY:

The Unity of Man;

ITS RELIGION:

The Unity of God and Man.

THE ROBERT KERR PRESS, INC.
SPRINGDALE, CONNECTICUT